CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 5, 1842. VOL. XXI.—NO. 10.

RELIGIOUS MISCELLANY.

For the Register and Observer.

MEMOIR OF ELDER ABNER JONES.

Messrs. Editors —I send you a few extracts from the memoir of this good man, thinking your readers would be glad to see them. When we call to mind the obscure and isolated position he occupied, when he threw off the shackles of religious domination, and took, all alone and unsympathised with, the position of a free man in Christ Jesus, a moral grandeur encircles his name and makes it worthy to be written among the reformers of the age. The idea of forming a sect, never once occurred to his mind—his only object was, 'freedom to worship God,' according to the dictates of his own conscience. Forty years have transpired since, together with a few kindred spirits, whom he had inspired with the same love for religious liberty, he founded a free Church and gave it the name of 'Christian.' Now there is a goodly harvest of this small beginning. The sect, which recognised this name alone is large and embraces a respectable portion of the religious community, in nearly, if not quite every State in the Union. Already it numbers its *tens of thousands of communicants*, and is increasing with great rapidity in many parts of our country.

We venerate the name of FREEMAN, who first cast off the trammels of priestly power, and led the way for other Churches—a goodly company—to follow. Worthy to be had in respect also, is the man, who, without patronage, without power, without friends, without education, yet who possessed what was better than all this, a mind, to see the truth and a zeal to embrace it—at the youthful age of twenty two or three, could come out and stand alone, unawed, unterrified and uncajoled, with the whole power of the Church and the pulpit arrayed against him. More than this; who could relinquish a lucrative profession and an eligible standing in society, that he might consecrate himself to the work of promulgating the principles of religious liberty and lift up his voice against the ghostly domination of sectarism. But to the extracts.

'It was about this time, when the subject of this memoir was near twenty-one years of age, that he was led to inquire, 'if I must preach, *what* shall I preach? He was far from being satisfied with the views or creed of his brethren, and he had never settled in his own mind what Christianity was. He therefore determined to give the whole subject a careful and serious investigation. He accordingly took the Bible, and that alone and without consulting any individual, or receiving sympathy from any living being, commenced a prayerful and careful examination of the sacred pages. The process and result of this undertaking we shall presently see.

Previous to this time he had entertained thoughts of studying medicine. Nor did he relinquish the idea at this time. Although he was impressed with the thought that he should one day become a preacher, he had no idea at all of preaching at present. He supposed that his duty would be to exhort and pray whenever and wherever his lot should be cast, and this was all the public testimony he expected for the present to be called upon to make. Indeed, although a good deal troubled concerning his duty in this respect, he all along, at times, treated the impressions on his mind relating to preaching, as delusions, or, worse, temptations of the devil. At any rate, he decided to pursue the study of medicine, wisely concluding that it could do him no harm, and might be of great service to him. Although his opportunities for enriching his mind had been very limited, he was nevertheless early fired with a desire to be learned in books and the sciences. He had a great love for books—this love only increased with his years—and he deemed the labor bestowed on the most prosaic and heavy as well repaid by the knowledge which he gleaned from them. I recollect hearing him say that he never read but one book from which he did not gather enough to reward the toil. This *taste* and *desire* for knowledge supplied the want of means, so that at the age now spoken of, he was altogether in advance of his companions. He thought, too, that he could at the same time carry on his investigations of the Bible. Certain it is he decided at once, that he could never preach until he was fully satisfied in his own mind *what* he should preach.

For two years he followed up this plan, studying medicine, rather as a relaxation, and making his great study the word of God. During this period he enjoyed much peace of mind and used often to bear public testimony of his faith. He made very inconsiderable progress in medicine, as he was compelled, during these two years to teach a school for a livelihood. In the course of this time his religious views underwent an entire modification—perhaps I should better express his condition of mind by saying, *disintegration*; for he seems to have settled but one thing to his own satisfaction, and that was, that the whole system of theology in which he had been educated was erroneous. He had been troubled for a long time about the irreconcilable points of doctrine, which, he says, he nevertheless thought must be true.

'I felt my mind,' he says, 'much tried about what my brethren called the great, mysterious doctrines of the gospel, viz: Election, Reprobation, Decrees, &c. I plainly discovered that they preached complete contradictions on the subject; and I read that no lie is of the truth; and contradictions must be lies. Thus my mind was in great perplexity concerning these things. This caused me to review them, and compare them by the scriptures of truth. In short I took a review of all that I had professed to believe before, and I found I had embraced many things without proper examination. I then came to a determination to believe and practice just what I found required in the bible, and no more. There was a baptist minister who occasionally preached with us, who often made use of the following expression. 'I will have nothing but for which I can bring thus saith the Lord, and thus it is written.' This led me to compare what he preached and practised with the scriptures.

'The first thing that struck me, was the name of our denomination, viz: BAPTIST. When I had searched the New Testament through, to my great astonishment, I could not find the denomination of baptist mentioned in the whole of it. I only found John the baptist, or baptiser; he is the only one called a baptist in all the New Testament. Christ did not call his disciples baptists; the christian churches in the apostles' time were not called baptists. Christ called his disciples brethren and friends. In the time of the apostles, the disciples were first called Christians at Antioch. After this examination, I denied the name of baptist, and so I have continued to do unto this day. I was then willing to own the names disciple, friend, and Christian, unto which I still hold.' * * *

Hitherto he does not seem to have entertained a doubt respecting the doctrines of the *Trinity, Atonement*, and *Future punishment*. Indeed, although on examination he was led to reject the *accepted and popular* exposition of these doctrines, I do not think he ever had any very satisfactory views respecting them. Not that he ever hesitated for an instant to reject the '*orthodox*" so called, explanation of them.

It is now nearly a half century since, as an obscure individual, he thus separated himself and stood alone (as he then thought) —at this time there is a communion of living brethren spread over the whole expanse of this country, numbering some hundreds of thousands, and among them have been and are some thousands consecrated to the same great and glorious work to which he gave himself up in the freshness of life, and which he devotedly and successfully pursued for nearly forty years.

After preparing himself for the practice of medicine, and remaining in several places for a short time, he finally settled down in Lyndon, county of Caledonia, Vermont, in the year of our Lord 1796—7. He was also married about the same time to Miss Damaris Prior. He was more successful in the duties of his profession than he had reason to expect, and his prospects soon became very flattering for obtaining fame for his skill, and an independency for life. But in the midst of all this his soul grew barren and unfruitful. He was continually goaded by the consciousness that he had neglected the intimations of Providence, and constantly harassed with the idea that he should have yet to preach. * *

Elder Jones commenced preaching in September, 1801, and from that time to the day of his death, he gave himself with great fidelity to the good work. From the first he announced his determination to stand alone, and acknowledge the authority of no church or set of men. He and about a dozen others, laymen, and residents of Lyndon, covenanted together in church form, and called themselves CHRISTIANS; rejecting all party and sectional names, and leaving each other free to cherish such speculative views of theology as the scriptures might plainly seem to them to teach. This was probably, the *first* FREE, CHRISTIAN Church ever established in New England.

He immediately became an itinerant, and went wherever and whenever he was invited; and soon found large congregations in all the neighboring towns. He presently extended his sphere of labor, into the adjoining states, and in the course of two or three years swept nearly the whole extent of New England.

When Elder Jones commenced preaching, he had great doubts about his being called of God to this work. He therefore made a vow, that he would preach one year, unless convinced before its expiration, that he was doing wrong. He had property enough to support his family for that length of time, and he supposed that if God had called him to the ministry he would provide bread for his family. The year went round, and plenty crowned his board. He had not touched the little he had accumulated in his medical practice. So his fears were somewhat abated, and he more fully believed that the hand of the Lord was in it, and that he must now consecrate himself entirely to the work of the ministry.

He accordingly looked around him for the means of ordination. Now it happened about this time that he was invited to attend a quarterly meeting among the *Free-will Baptists*. He was pleased with the zeal and piety of the brethren, and his heart was strongly drawn towards them. He preached among them, and to much acceptance. They were desirous that he should become one of their number, and solicited him to do so. I will let him give his own account of the conference that passed between them.

'I attended the Elders' conference, and gave them my views of being nothing but a *Christian*; and that I could not be a Free-will Baptist, yet that I heartily fellowshipped them as *Christians*, and so far was happy to unite with them in the work of our Lord and Saviour Jesus Christ. I further observed that I should be glad to receive from them the right hand of fellowship as a *Christian*, but not as a *Free-will Baptist*; for the Lord had taught me that I must be a *Christian* only. Although their fellowship was very desirable, as I was entirely alone, yet I determined that it should be known what kind of fellowship was meant. I said to them, 'you came out free, but the devil sent the name of Freewillers after you, and you have picked it up.' Elder Randall observed, 'we glory in the name of *Freewillers*.' I answered, 'I will not acknowledge any of the devil's impositions. Understand me, perfectly, brethren; I do not wish to join the *Free-will Baptists*:' I wish *Christian* fellowship. If hereafter it should be asked, have you joined the Free-will Baptists? the answer will always be, no. It shall not be said hereafter, 'brother Jones, you belong with us, and our rules are thus and so.' I will never be subject to one of your rules; but if you will give me the right hand as a brother, and let me remain a *free man*, just as I am, I should be glad.' On these grounds, the right hand of fellowship was cheerfully given. A number of months after this, they voluntarily appointed an ecclesiastical council, and ordained me a free man.'

Elder Jones received ordination on the last day of November, 1802. Elders Aaron Buzzell, Nathaniel King and Nathaniel Brown, were the officiating clergymen.

* * * *

From this time forward, Elder Jones had great peace and joy, and labored with great zeal and success. It is astonishing that his health did not utterly fail. In enumerating his labors at the close of each month, as was his constant practice, he is found often to have preached from 25 to 35 times, and to have baptized from 10 to 50 persons in the same time, and often to have travelled more than 200 miles.

In the Autumn of 1802, the second CHRISTIAN Church was formed in Hanover, N. H., by Elder Jones. This was the second church ever organized in New England, without any *creed* or *confession of faith*. In the course of the ensuing winter, the *third* church was formed in Piermont, on the same free platform.

It had become evident that a church must be formed in Boston, as the freedom of the old Baptist churches were greatly restricted. Elder Jones felt, also, that for the present, he must tarry here. He accordingly removed his family from Lebanon to Boston, in June, 1804. And on Sunday, July 1, of the same year, a *Christian* church was constituted in Boston. The number of those who first covenanted together to form this free band of brethren, was but *seven*; but their numbers increased daily, until the church was very large. This is the same church, which now, after many vicissitudes, worships in the Chapel at the corner of Summer and Sea Streets.

For the Register and Observer.

SITTING DOWN TO PRAY.

Messrs. Editors,—I have just been reading some articles in the Register on the subject of sitting at prayers, in Church. I feel much interested in the subject, as I am both a clergyman and a layman. As a clergyman, I like to have those whom I am guiding in their devotions, stand during prayer—and as a layman I prefer standing. I grow weary with sitting through the whole service, and it is a relief to me, occasionally to be on my feet a few minutes. I want the change, and exercise. It keeps me more wakeful and attentive. I should stand up often in sermon time, were it not unusual. If the custom of rising at prayers were laid aside, I am sure, I should suffer by it, and our Churches would become much more of dormitories than they are now. Many would not withstand the temptation. Many go to meeting only to hear the sermon, and they are often too dull to hear half of that. Such and many more would sleep out all the prayers. Sitting is not the posture of a supplicant. God looks on the heart of the worshipper, and regards rather the inward frame than the outward form. But then there is somewhat of decency, decorum, propriety that belongs to the services of the sanctuary. Our people I believe can stand without any injury, as short prayers are now so common. They can stand erect without complaining in other places. I am persuaded that piety and devotion would not gain by the change. There may be some in every congregation too infirm to stand. Let them have the privilege of sitting. We generally know who they are, and the reasonableness of their conduct. But let the rest, both Pharisees and Publicans, stand up when they offer their devotions to their Father and God. I should prefer kneeling to standing, but our Churches have no conveniences for such a posture. Nor are our pews so constructed as to make that inclination of the body or head, suggested by one of your correspondents, easy. I should say that in many Churches, it would be a more uncomfortable, as well as uncouth posture, than standing. As to the additional noise occasioned by rising, in those places where I have been present as a clergyman or a layman, there has been all the stillness that I could desire. If we really want a silent congregation, we can have one without great difficulty. The wandering eye will not be restrained by this change. I am aware that it is the custom with some other denominations to sit during prayer. I hope it will never be so with us.

You will not thank me, I fear, for this article; but I felt constrained to write, and I hope you will have the goodness to insert it. We sometimes think that progress which is but a retrogade motion, and we often imagine we have made an improvement, when we have only made an innovation. Let us stir up the minds of our people till they shall have a deeper sense of their spiritual wants, and then they may be more willing to *rise* and call upon their God. SUBSCRIBER.

Me., Feb. 29th, 1842.

THE RELIGION OF POLITICAL LIFE.

(From Rev. Mr. Gannett's Election Sermon.)

When I speak of the religion of political life, I mean that religion should control men in the exercise of their political rights as it should control them in all their other relations and concerns. The religion of politics is nothing else than the application of religious principles to political action, whether it be the action of a statesman or a private citizen, of an individual or of the community. The politician should respect these principles as much as any other man. Political opinion, political discussion, political life should be brought under the influence of religious convictions. This is the ground which I take, and which I shall endeavor to prove is the only ground on which a Christian can consistently stand.

Religion should govern all political sentiment and action. Why not? Why should such a claim on behalf of religion be accounted extravagant, or meet with any other than a unanimous assent? Is not religion the supreme law; so acknowledged by the people of this land, at least by the thoughtful and sober part of the people? We but repeat one of the common-places of the pulpit, which however disregarded no one thinks of denying, when we say that the influence of religion should be paramount in every department of life. We but adopt an illustration with which every one is familiar, when we speak of it as a spiritual atmosphere, that must enclose the institutions and movements of society, and insinuate itself into every form of personal existence. The authority of religion, its right to exercise sway over human wills and human hearts, is admitted on all sides. It is not monks and nuns, nor religious teachers and their families, upon whom in these days it is believed that the command to fear God and work righteousness expends its force; it is not men on sick beds and in dying moments alone, of whom it is said, that they ought to think of the duty which devolves on them in view of their relations to God and eternity; but men and women full of life, in the midst of life's cares, temptations and labors—the young, the vigorous, the busy—merchants in their traffic, farmers in the fields, scholars in their studies, mechanics in their workshops, the wife and mother in her domestic occupations, the daughter of toil at her needle —the rich, the poor—the wise, the simple —all should be religious, heartily, truly, constantly religious. This is the doctrine of the present time; or if it is not, it should be. This is the democratic doctrine about religion, and this is the Christian doctrine about religion. It includes all men under one law, and all sinners under one condemnation. Now why shall the politician be released from the demand made upon every one else? Why shall political life form an episode in the history traced by successive generations on the tablet of the ages, which shall have not only its own rules of composition, but its own principles of moral interpretation? Shall mercantile life be required to cover itself with the sanctity of moral obligation, shall the demand of the age be for a Christian literature, shall there be a general lamentation over the want of faith and virtue; and yet an exception be made in favor—no, not in favor, but to the disadvantage and disgrace—of one class of engagements, in which all the people of this country participate? Such injustice will not bear a moment's examination. Away with it forever!

It seems impossible to misunderstand the language of Christianity on this subject. Undeniably it affirms its right to exercise universal dominion. It takes cognizance of all human action, extends its scrutiny to motives and feelings, and allows no condition, employment or exigency to raise a barrier against its entrance as the messenger of God to deliver and enforce his commands. It has one and the same instruction for all men, whether they live in palaces or wander houseless, whether they are versed in tongues or are rude of speech, men of science or men of handicraft, subjects of a monarchy or citizens of a republic; to them all it says, Hearken and obey—walk by faith—lead holy lives —fulfil all righteousness. Even if this be called by the unbeliever the pretension or the arrogance of Christianity, he must admit that the claim which it sets up is as broad as human existence. Wherever the religion of the New Testament can reach a man, over him it asserts its authority. No place so public, no spot so private, no situation so humble, no office so high, that Christianity will not rise to its eminence, descend to its depth, penetrate its seclusion, occupy its position, and still reiterate the same language,—speaking as one having authority, because it speaks in the name and in behalf of the Almighty. From the first has it advanced this claim of unlimited empire; its prerogatives change not with the mutations of society. It still shows a charter of 'divine right' for the sovereignty at which it aims. It still claims, as it always has demanded, and ever will demand till it shall acquire, dominion over all classes,—from the slave of toil to the heir of a throne, from the pauper whom the charity of the State supports to the Ruler by whom the majesty of the State is represented.

For the Register and Observer.

DOCTRINES OF THE REFORMATION. NO. VII.

What advantage then hath a Jew and what benefit is there of circumcision? This was the Apostle's question. We propose a similar one; what advantage hath a Catholic, and what profit comes from Romanism? The Prophet readily answers; much in every respect, but chiefly because we have a living oracle of God. We have an inspired ministry; we can 'draw water from the wells of salvation.' We have the regenerating ordinance of Baptism. 'Whoever receives it is a child of God; a member of Christ; an inheritor of the kingdom of God.' We have the holy ordinance of the mass; whoever receives it becomes a partaker of the body and blood of Christ; the subject of eternal life. These are the advantages; such is the profit.

But you, nevertheless, tell me that there is an indispensible condition. In order that your Ministry and Church be an oracle to me, I must have implicit faith. I must have perfect confidence in their infallibility. I must subject myself to the rule of authority. I must not ask for a reason. I must believe without a reason, and even in contradiction to my understanding. But on this condition I can have an oracle without going to the Church of Rome. It is near me; on my right and on my left. I can find an oracle in the Orthodox Congregational Church; in the Presbyterian; in the Episcopal; in the Methodist; in the Baptist and Mormon. They profess to have the truth, the whole truth and nothing but the truth. And if I can have implicit faith in their infallibility, they become an oracle to me. I can feel as certain and as safe under their guidance as under that of the Catholic Church. And they can establish their doctrine from Scripture as strongly as you. They can approve themselves as good men and true Christians as satisfactorily as you. When and where did the world ever set forth a class of men better than the British and American Puritans? Men more upright, discreet, energetic and trustful in God? And would you undertake to say that Catholics, as a body, are more pure, conscientious and spiritual than Protestants? Does Catholicity produce more of the fruits of righteousness than Protestantism? You do not take your stand on that principle. You assume infallibility; you demand implicit faith. These are the corner stones in your foundation. Other denominations do the same. What advantage, then, do I gain by putting myself under your auspices and tutelage?

But you tell me that I can have no safe rule of life; no standard of moral goodness; nothing from which I can learn the will of God, until I embrace the Catholic faith. That is your assertion. But it would be difficult for any man to convince me of the truth of it. It is, to me, manifest that the elements of God's moral government are interwoven with the structure of man's nature. 'He shows the works of the law inscribed upon his heart.' His conscience accuses him or justifies him for what he does. God wrote his law upon the living tablet of man's constitution previously to writing it upon the tables of stone. Without the inward law, the outward would be unintelligible; a dead letter. The written law says: 'Thou shalt love the Lord, thy God with all thy heart.' But of what force would be this outward precept, if I did not previously know what God is; and what love to him, is? I cannot, from the outward precept, receive my ideal of love, of supreme devotion. The precept assumes that I, already, am possessed of it. Otherwise the commandment is nugatory; is powerless. Again; the commandment says: 'Honor thy father and thy mother.' But of what use can this precept be, if I do not already know what it is, to honor my parents. I must know this before the injunction can make any impression upon me; before it can be a rule for my direction. And furthermore, I must have a previous moral discernment which perceives the fitness of these injunctions. I must have a conscience that will justify them. Without it the law does not commend itself to my heart. I cannot feel its power. It is an empty sound; a lifeless letter; not the sword of the spirit, 'quick and powerful piercing even to the dividing asunder of the joints and the marrow; a discerner of the thoughts and intents of the hearts.' I repeat, that the preceptive law is nothing without the inward. And I add that the latter is the foundation of all moral government and of moral good. 'It is the true light which lighteth every man who cometh into the world.' It is the mystical Christ; and there is no other way, under heaven, among men, by which they can become truly righteous, and the subjects of divine acceptance, and final salvation. 'Brethren, if our heart condemn us not, then have we peace toward God. But if our heart do condemn us, God is greater than our hearts and knoweth all things.'

But is every man's heart an infallible judge? Every man judges right in all cases which he fully understands, and acts free from all prejudice, undue bias, and blind partiality. In order that a man make up a right issue upon all questions relating to his moral conduct, nothing is more requisite than that he divest himself of all improper prepossession and prejudice; all bias which blinds the eyes of reason and conscience. Then let him diligently seek for knowledge, and never give judgment in a case, the circumstances of which he does not know. Such a man will never judge erroneously respecting his duty. He will ever act conscienciously. His Father in heaven will accept him. He does what he can; and no man living can do better.

When our Savior preached, he proceeded on the principle that his hearers had in their hearts, the elements of all moral truth. His doctrine was, 'repent.' And his hearers understood the purport of this doctrine. They knew what repentance was. For otherwise the preaching would have been unintelligible. And they, of course, knew what sin and holiness were, for the idea of repentance implies this knowledge.—He expressly recognized the internal light of man's moral nature. 'The light of the body is the eye; if thine eye be single—if it be healthy, correct -thine whole body shall be full of light, as when the bright shining of a candle giveth light; but if thine eye be evil—if it be diseased, blinked, cataracted—thy whole body shall be darkened. Take heed, therefore, that the light in thee be not darkness. If it be, how great is that darkness.'

But have men, then, no need of instruction? Yes, verily. But they do not need it for the purpose of giving them the idea of a right and wrong in human conduct. They possess this sentiment in the very structure of their souls. But they need instruction, to dissipate their ignorance—to remove their prejudices—to rectify their mistakes—to hinder the predominance of the love of self-interest and sensual enjoyment. On these accounts correct instruction and solemn admonition become indispensible. Because, having eyes they see not; and having ears they hear not, neither having hearts, do they understand. You tell me that every true believer has God for his Father; the Church for his Mother; and that, in order to be a dutiful child, he must obey all the injunctions both of his Father and his Mother. But did the Lord Jesus Christ ever inculcate or sanction this doctrine? Did he not, on the contrary, repudiate it? 'But in vain do they worship God, while they teach for doctrines the commandments of men. They lay aside the commandments of God, that they may keep their own traditions.' 'No man can serve two masters." Ye have one Master, who is in heaven, and all ye are brethren.'

But what is the Church? You say, it is the holy body of the papal communion. I rebel, however, against your construction. Mine is a different one. The visible Church of Christ consists of all those who believe on him. He recognized all such to be of his Church in his last inimitable prayer for his disciples: 'I pray, not only for these, but also for all those who shall believe on me, through their word.' He had foretold that they would be numerous, and sheep of different folds, which he would eventually collect together in one fold. Some of these belong to one organization; some to another; and some, perhaps, to no particular one. But every man confessing the Lord Jesus, and believing in his heart, that God hath raised him from the dead, is a member of the body of Christ; his visible Church. And all which this universal Church teaches, holds and professes, I am willing to admit as Christian doctrine. Those points of belief in which all Christians of every denomination and all ages, are agreed, I consent may be received as true and certain. And that all those points about which they are disagreed, may be set down for doubtful. Men do not often differ about plain matters of obvious fact. Christians of every name and variety do receive the essential doctrines of the Gospel. They admit that repentance toward God is the fruit of faith in our Lord Jesus Christ, that the kingdom of God has its seat in the heart, and consists of purity, of meekness and of love toward God and man. It is thus that the Church universal is the pillar and ground of the truth. Every field has in it 'one good seed,' the incorruptible seed, that abideth forever; which can never be lost. The evil is that tares have been sown among the wheat. And in no field more plenteously than in the Church of Rome. When one variety of Christians arrogate a monopoly of 'the good seed,' they betray that odious bigotry, which our Savior pointedly reproved; 'Forbid him not, for no man, doing a miracle in my name, can be any other than my friend.' 'Then are ye my friends when ye keep my commandments. Christianity is not the religion of ordinances but of that charity which is the nucleus of every virtue.

Amesbury, Mass. S. F.

SPIRITUAL WORSHIP.

But the nature, grandeur, benefits of this spiritual worship, are subjects too extensive for our present consideration. Instead of discussion, I can only use the words of exhortation. I can only say, that you, who are to assemble in this place, are peculiarly bound to inward worship, for to you especially Christianity is an inward system. Most other denominations expect salvation more or less from what Jesus does abroad, especially from his agency on the mind of God. You expect it from what he does within your own minds. His great glory, according to your views, lies in his influence on the human soul, in the communication of his spirit to his followers. To you salvation, heaven, and hell have their seat in the soul. To you, Christianity is wholly a spiritual system. Come then to this place to worship with the soul, to elevate the spirit to God. Let not this house be desecrated by a religion of show. Let it not degenerate into a place of forms. Let not your pews be occupied by lifeless machines. Do not come here to take part in lethargic repetitions of sacred words. Do not come from a cold sense of duty, to quiet conscience with the thought of having paid a debt to God. Do not come to perform a present task to ensure a future heaven. Come to, find heaven now, to anticipate the happiness of that better world by breathing its spirit to bind your souls indissolubly to your maker.—Come to worship in spirit and in truth, that is, intelligently, rationally, with clear judgment, with just and honorable conceptions of the infinite Father, not prostrating your understandings, not renouncing the divine gift of reason, but offering an enlightened homage, such as is due to the Fountain of intelligence and truth.—Come to worship with the heart as well as intellect, with life, fervor, zeal. Sleep over your business if you will, but not over your religion.—Come to worship with strong conviction, with living faith in a higher presence than meets the eye, with a feeling of God's presence not only around you, but in the depths of your souls.—Come to worship with a filial spirit, not with fear, dread and gloom, not with sepulchral tones and desponding looks, but with humble, cheerful boundless trust, with overflowing gratitude, with a love willing and earnest to do and to suffer whatever may approve your devotion to God.—Come to worship him with what he most delights in, with aspiration for spiritual light and life; come to cherish and express desires for virtue, for purity, for power over temptation, stronger and more insatiable than spring up in your most eager pursuits of business or pleasure, and welcome joyfully every holy impulse, every accession of strength to virtuous purposes, to the love of God and man.—In a word, come to offer a refined, generous worship, to offer a tribute worthy of Him who is the Perfection of truth, goodness, beauty, and blessedness. Adore him with the calmest reason, and the profoundest love, and strive to conform yourselves to what you adore.—*Channing.*

THE SUSTAINER OF ALL THINGS.

God is the maker and sustainer of all things. Let us consider Him as such. We take the vegetable kingdom. Every leaf and stem and fibre is made by him; each blade of grass is woven by his fingers. Day by day, hour by hour, He must be there to attend to the process of their manufacture. And He must at the same moment attend to every blade of grass throughout the world, in the same way. In the same way, He must shape every leaf, unfold every flower, and braid every stalk and stem. Think of the myriads of plants in a single field, and consider that God is attending every moment to every one of them, and not to them only, but to all others that are in the universe! To each of these He is every moment giving heat and light and moisture, and to each of these He is attending, more carefully than a nurse to an infant.

Let us consider the insects. There are forty thousand species of these, and countless myriads of each species. The air, the land, the very depths of the sea, are filled with them, and the Creator must attend to each one of them every moment. Where there is life and motion, there must He be, to sustain it. There He must be to mould the eggs, to endow them with life, to frame all the nice mechanism of the young, and to preserve that of the old. And besides, they must all be endowed with their several instincts. Every bee must be taught the wonderful art of making and storing honey; every ant must be instructed in the political economy of the hill; each spider must be enabled to spin his thread of four thousand strands.

The birds of the air claim the attention of their Maker. He must construct every feather, and mark it with the hues of its kind; He must preside over the nice machinery of every wing—the whole internal structure must be his. Every egg must derive the principle of vitality from his touch. Think of the myriads of the feathered tribes, that are scattered over the earth, in vale and meadow and mountain and marsh: along the pebbly shore of the deep—upon the lonely seaward isles—upon the bosom of the ocean—and consider that every wing that winnows the air, every downy breast that divides the wave, must call upon God every moment for support. Think, too, that each and all of them are to be supplied by Him with that teaching which alone enables them to support existence, or to perpetuate their several races!

And the myriad fishes of the sea—these too depend upon God. He must measure and fit the scales of the perch, He must construct the delicate bony frame-work of the fins, and cover them over with their silky film. The little minnow—nay, the minute eel of transparent water—invisible to the naked eye, and only to be discerned by a microscope, must receive from God every bone and muscle and nerve. And while He attends to these, He is called upon to preside over the whale, to measure out the beatings of its heart, and impel the cataract of blood through its mighty veins and arteries!

And quadrupeds too depend upon God. Every one of them must have his frame built by the divine Architect; every one of them calls upon God for his devising skill his creative power, his sustaining care; for while He watches over the squirrel of our forest, He must bestow his care upon the elephant and rhinoceros of Asia and Africa.

And man too calls upon God every moment, for his attention and care. There are eight hundred millions of people in the world. In each there is a spine of twenty-four joints, with other nice machinery; in each, there is a heart and veins and arteries; in each, that heart is beating at the rate of seventy strokes in a minute; in each, the whole blood of the body is changed every five minutes; and all this is the work of one God!

And remember that while every blade of grass, every insect, every fruit, every quadruped, every living being throughout the universe, is receiving the care of the Almighty, He is heaving the planets along in their courses, and turning the mighty crank which keeps the whirling spheres in motion. Remember too that in each of these worlds there are probably races of beings like those on our earth, claiming the care of their Creator!—*S. G. Goodrich.*

PREACHING CHRIST CRUCIFIED.

Who now preach Christ crucified? I answer not by pointing to any one religious sect, nor to any one class of individuals; but I answer, all who study to unfold and spread incorrupt Christianity; all who strive to reform sinners; all who promote moral goodness, love, and charity; all who lead men to that fountain of living water which Christ has opened;—all who keep the human mind free and active, the human heart warm and holy; all who acknowledge the right of private judgment; who defend the truth as they understand it, but yet do not venture to denounce any brother as a heretic, or consign him to everlasting perdition for his opinions.

CHRISTIAN REGISTER.

BOSTON, MARCH 5, 1842.

BOSTON PORT SOCIETY.

This Society has for its object the welfare of seamen. It was organized in 1829, and the good it has since accomplished is vast. Unlike some others, it abjures sectarianism, and its interests have been sustained and advanced chiefly by the class of Christians called Liberal. It owns the house of worship, denominated the 'Bethel,' in North Square, of which the Rev. Mr. Taylor is the devoted and successful minister, and it contributes to the support of this institution. Last Sunday evening, the Society held its Annual Meeting at Rev. Mr. Gannett's Church. The attendance was very large. Prayers were offered by Rev. Mr True. Thomas B. Curtis, who had been called to the Chair, addressed the meeting. The Report of the Managers was read by C. H. Parker, giving an account of the origin, progress and present condition of the Society. Rev. Mr. Taylor then spoke in his peculiar style of glowing and effective eloquence, and introduced some thirty seamen, members of his Church, several of whom expressed themselves in simple, but forcible language, on the advantages of the institution. The meeting was also addressed by William Sturgis, Moses Grant, and Jonathan Chapman, the Mayor of the city, and the proceedings were closed with a prayer by Rev. Mr. Taylor. The meeting was a very interesting one, and its results cannot but be highly salutary.

For the Register and Observer.

THOUGHTS OF A SUNDAY SCHOOL TEACHER ON THE SUBJECT OF VISITING THE POOR.

'Most gentle is she, her large charity
Not freer is to give, than meek to bear,
And tho' herself not unacquaint with cares
Hath in her heart wide room for all that be.'

What is the object of visiting the homes of our poor pupils? and is our intercourse with their families usually as spiritual as it should be? were the questions asked by a body of Sabbath School teachers recently assembled together; and the answers to these questions were such as to lead me to think, that their merits might be more clearly stated, to some profit. It seemed to be thought, that the teacher's object in visiting should be simply to impart spiritual instruction, and that when any intercourse had taken place, without allusion to God to the Scripture or the conscience, it must needs be without effect. She who knows anything of human nature will smile at this; she will remember ineffectual efforts to do good, in the far-off days of her own inexperience, and regret that others should repeat them. We cannot take the souls of men by storm; we must know something of previous education, habit and circumstance, before we can take them at all. The object of the teacher should be to exert a spiritual influence, and in whatever way she can best accomplish this, she is privileged to walk. There are two classes of poor persons in this, and I presume in every other city. They may be termed the comfortable, and the unprovident poor, and I speak of these classes, without any reference to the vicious, who may form a third. The comfortable poor are usually families of steady and industrious habits, ungifted with any power of rising above circumstance or looking beyond the present. They have enough for to-day, and have faith that enough will come with to-morrow. They are usually simple, sincere and virtuous, but instances can be and often are found, where a little sagacity, a little 'get-a-longativeness' preserves the exterior of a comfortable poverty, which has no foundation in simplicity, sincerity or virtue. This class of persons make few demands upon the purse, unless visited by disease or accident, but in meeting them in connexion with the Sabbath School, they do demand and are grateful for spiritual aid. To them, it is most easy to give it. It is not difficult directly to advert to Him who supplies their want, who has kept them from greater misery, who in times of general prostration has beneficiently marked their lintel with the Divine 'Passover' and should disease come, the prayer which has been offered at the bedside of the invalid, hours of patient watching or of kind teaching, during convalescence, and the constant remembrance endear one alike to parent and child. I pass from these to the less pleasant homes of the 'improvident poor.' More than one learned author in commenting upon the origin of society, has repeated that 'beds must be made, before books can be printed.' In other words, the physical needs of man must be satisfied, before the heart or the head ask for food. In aiding the improvident poor, this should be borne in mind. Few circumstances, if any, will justify us in *giving* money, but many of those we aid must be shown how to earn it and keep it for themselves. Let no one think to be a successful minister at large, who does not know something of domestic economy. With the honest intention of doing good, I have seen a clergyman enter a dwelling, and with scarce a preface of inquiry proceed to sermonize upon the advantages of thrift, and virtue, of unwavering faith and an earnest preparation for Heaven. This was well—but, I ask it modestly, might not something else have been better at that moment? Call such a visitor to the mind of her to whom he spoke, some few days after, and she will honestly confess, that she does not remember what he said, she was thinking of something else. And this is the point. Find out what the poor want, before you give them what you have, and in all inquiries proceed with a discreet, if an impromptu reference to the characters of those to whom you speak. Sometimes there is a mother, untidy, wasteful, and indolent, who does not rule the household, for which she scarce preserves the instinct of affection. She *does* love her own comfort, and successfully to aid her, one must herself have a thorough knowledge of the benefits of cleanliness, economy and action, a patience which does not quarrel with the absence of all these, about her, a benevolence so free that it is not only content to show her how to do, but is willing to put its own hand to the work, and will not shrink from any development of filth or impropriety that may occur. She will be grateful to you for having bettered her outward condition; you may then venture to speak to her of her duty to her family, to show her the economy of good management; and thus indebted to you already, she will have strong faith in you when you proceed to speak of higher things. This must be delicately not intrusively done. What is the sufferer thinking of who forgets to listen while you speak of God and a better life? Of something which seems nearer to *her* than these, of a sick child, a thriftless partner, the oldest boy, just ready to be apprenticed, or the second girl, too timid, perhaps too weak to work; and gently yield to the current of her thought, and you will see her depending upon you for guidance, in a way that binds her best interests to your own conscience. And from this responsibility you must not shrink. You must be content to think for her. There is no greater proof of the power of love, of God in the human heart, than the presence of the delicate and refined, in the midst of everything at which delicacy and refinement revolt. The least exhibition of contempt or loathing, and all chance of power is gone. It will be seen that the combination of powers to which I allude is rare. I do not mean that we should wait for such a combination, for if so the very practice of Christian kindness would be the best evidence of a lack of humility. I only mean, that acknowledging this combination to be most effective, we should strive to create it in ourselves. Some persons have so wide a sympathy, have so much of that humanity which is in each, that the poor, place in them an intuitive confidence. The first requisite then to efficient charity, is a warm heart; the second, a deliberative judgment. All may not have tact, but every body may have temper. It is impossible to designate the many ways in which we may best relieve. I have sometimes thought that a missionary, who would teach that part of our population who live upon cold food, to make the cleanliest and most wholesome disposition of the fragments which fall from the tables of the rich, would render an essential service to Christianity. While men live like beasts, they live with as little thought as little spiritual concern. It was once my fortune to visit the family of an infidel, whom several persons had attempted to *argue* into going to Church and remembering the Sabbath day. At the time of my visit, I knew nothing of the family except the fact of the children having once been pupils of a Sabbath School. The circumstance of my being a teacher in such a school, prejudiced the wife against me, but I found them in circumstances of great distress. Illness and crime had come at once. The parents who denied the Scripture of Jesus, had not accepted the elder Scripture which God had written on their hearts. The consequences to their children, they had not foreseen. 'If you will teach them what will make them any happier here, said the mother, I am willing they should come to you, but as for a hereafter, it is best let alone.' I might have attempted spiritual instruction, I might have argued from a priori or a posteriori facts, with her who knew little of either, but I was already a privileged member of her family council, and such a course would have closed the door upon me. I had been received at first with insult which I did not understand. Better aware than before, with whom I had to deal, I answered mildly, 'I will teach them to be kinder to each other, to be more obedient to you, to respect and labor for your age. I will teach them that which shall keep them from the States' Prison and the Gallows, from the Alms House and the Hospital; can I do better?' The lip of the scoffer trembled, she closed the door upon me, but did not slam it, as at first. I visited her child through a long sickness, she saw that I had means of relief which she had not, she saw that insult, infection, and open scoffing did not drive me away; and was it possible for her to deride a faith which blessed herself? The time came, when I could speak to her of God, of a higher duty; but it was not the second nor the third time that I entered the house; it was not until the children had been punctual attendants upon my teaching for more than two months, never absent nor late unless detained by illness, not until *she* confessed the power of Christian *morality* and Christian love. And was it wrong thus to delay the sober, anxious question? My conscience spoke no rebuke. I am afraid that my attempt at a *clear* statement has been somewhat unsuccessful. So many sources of thought are opened to me as I write, that I cannot embrace half I would in the proper limit of this essay. This, at least, I would say, that the power of God is not on the lips always nor *chiefly*, but in the enduring patience of strong love, in the sweetness of eager self-denial, and that the lowly in the world's fortunes discern this as quickly as any. C. W. H.

OUR WESTERN BRETHREN.

Messrs. Editors,—I have read with a good deal of interest what has of late appeared in the Register about the religious wants of the West, Western Missions, &c. And I sincerely hope you will publish more on these very important subjects. They ought to be kept before the public, until a general sympathy is awakened, and a true missionary spirit pervades the denomination. Some of the facts stated by the missionaries of the American Unitarian Association deeply affected my mind; and I trust they did the minds of others. The thought, that many of our Christian brethren in the West are in a measure cut off from those religious blessings they once enjoyed in New England, is painful. How should we feel, if we had no Church, and could seldom hear the voice of the preacher? What should we think, if we had to go ten and twenty miles to attend public worship? And when we see men and women doing this, and that, too, over bad roads, across prairies, and through the wilderness, we are certain that they value their faith; and that they are willing to make great sacrifices for the enjoyment of Christian institutions. And whenever and wherever we see this, we ought to be ready to afford aid in the establishment of such institutions. We hesitate not to supply the temporal wants of our fellow-men. And should we neglect their higher wants, the wants of the soul? If we were to hear of a famine in the Western States—that men were ready to perish for want of bread—should we not at once afford them relief? Should we not, by lake and river, by wind and stream, send supplies? And when we hear of spiritual wants in that part of the country—a famine of the soul, as it were, shall we delay to send the bread of life—the means of salvation? God forbid that we should. As we value our holy faith, let us be willing to impart its blessings to others. Let us look around, and learn the wants of our Christian brethren. Let us see that not a single Church in the denomination is closed for want of means to support public worship. Let us send a missionary, a true hearted, and self-sacrificing missionary, like Mr. Conant, and some others in the West, to every famishing community of Christians of our faith—to preach the unsearchable riches of Christ—to feed them with knowledge, and break to them the bread of life.

Respectfully yours, W.

SUNDAY SCHOOL BOOKS.

At the time of their first organization, the subject of Juvenile Libraries and the books to be placed in them, was well considered and wisely settled. The conclusion was, that no books should be placed within the reach of our children of a doctrinal or sectarian character; by which was meant, no books containing dogmas of a speculative or controversial nature, about which there was a difference of opinion in our own or other sects. An opinion similar to this indeed, has prevailed widely, if not generally, in regard to *teaching* in our Sunday Schools; and it is something new if a different course is now sanctioned or permitted to any considerable extent. But in regard to books, this has certainly been generally and well understood. As to the books, even the best books of other denominations, however pure or good in general, however powerful or interesting in other respects, if a single passage has been found in them inculcating any disputed doctrine—such for instance as that of hereditary total depravity, they have invariably been rejected. In selecting books, we have often wished to add some of these, because in other respects they were so excellent, so good in their spirit and character, and so much better as religious reading, than most others that could be procured. And we have as often wondered, and have expressed our wonder, that any author should be willing so far to mar his own work, and deprive it of general usefulness, as to allow here and there a passage, and sometimes only a single one of the kind, to disfigure the page. But however strong the feeling of regret, the decision has been invariably for its rejection. And more than this. The feeling or principle now referred to, has gone so far, that when those of the trade in whom we have generally confided have placed upon their counters, mingled with others, works of this objectionable character, they have been publicly censured, because some were thereby led unawares to purchase books, which they could not suffer their young friends to read. One little spot, they have said, let us keep free from disputed dogmas, false doctrines, crude or rash speculations, so that the young at least may not have their pure and unsuspecting minds contaminated or prejudiced, before they are able to judge for themselves.

Is not this the true ground? Shall we now change it without better cause than any yet assigned? Shall we be inconsistent, and while we guard our little folds carefully from the wolves on the one hand, though they come apparelled as angels of light,—shall we admit them on the other, because their garments, equally shining and equally stained, have another hue? Because error has crept into old Churches or high places; or if not error, but simply disputed truth, if it is rejected by some, and doubted by others, shall we permit it to creep into our Juvenile Libraries to disturb or poison, as the case may be, the fountain which thus far has been kept pure, and calm and sweet?

In what has been now written, the spirit of party or sect is entirely out of the question. It is in behalf of the young, the Sunday School, the welfare of the rising generation. On the subject of *new views*, or speculations in general, our position is to let every one speculate as freely as he pleases. Let no restraint, no fear, no threats prevent the widest range of thought, and the boldest freedom and expression of opinion. But let each understand his own responsibility in the matter. If one is free to form and express opinions, others must be equally free to sit in judgment and to condemn them. This in general. But in particular, let none of these unsettled opinions or heart withering controveries, be brought into our Sunday Schools or Juvenile Libraries. Let these at least be sacred and neutral ground.

***

For the Register and Observer.

LETTERS ON THE PUBLIC CONFESSION OF CHRIST.

LETTER II.

S—— *Feb.* 1842.

My dear L,—And why is it so important that we should publicly confess Christ? First, it is important—and this is a reason which should silence every objection, because he requires us to do so. In the words of our Savior, how plain the requisition; 'Whosoever therefore shall confess me before men, him will I confess also before my, Father, which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in Heaven.' How plain are the words of Paul; 'The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.' Is any duty, my friends, more clearly imposed upon us in the Holy Scriptures, than this of a public confession of Christ, in these words of his own and of his most distinguished apostles? How can you refuse to fulfil it, and yet feel that you do not in an important particular neglect his plain commands? And how can you, if you thus refuse to confess him, how can you hope that he will not refuse to confess you before his heavenly Father? No matter how full and perfect your obedience may be in other respects, will it justify your disobedience in this respect? Will not the words of James be rightly applied to you; 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' O do not any longer neglect to confess your Savior before men, but in this and in every way seek to fulfil all righteousness.

In the second place, the public confession of Christ is an important duty, because we may thus honor him. And for those that love him, this should be an all sufficient reason. That love is unworthy of the name, which is not eager to manifest itself in every suitable way and on every suitable occasion. That gratitude is but cold, which does not burn to find for itself full and frequent expression. That reverence is very defective, which is not careful to avoid every mark of disrespect and to render every mark of respect. Then, if you love the Savior, will you not confess and honor him? If you are grateful to him will you not confess and honor him? If you reverence him, will you not confess and honor him? Surely you will—and if you are not anxious to confess and thus honor him in the sight of men, you may well question the depth and sincerity of your love, gratitude and reverence.

Again, by honoring Jesus you will honor Him who sent him. On the contrary, 'He that honoreth not the Son, honoreth not the Father which hath sent him.' Not only, then, your love, gratitude and reverence towards Christ, but also your love and reverence of God, should impel you to honor his Son by confessing him before men. It is indeed little that we can do to glorify the Father, but that little we ought not to omit. And since, when the Son of man is glorified, God is glorified in him, we ought certainly to do what we can to honor and glorify him.

In the third place, we should regard the public confession of Christ as an important duty, because we thereby conduce to the respect in which his religion is held in the world. The number of Christian professors is supposed to indicate the interest which is felt in him and in his instructions. Men judge of the value of any system of religion, as they do of every thing else, by the estimation which seems to be placed upon it, by those who have the best means of judging of its value. Now, when in a community, there is a large number of professed Christians, it is at once thought that there Christianity is highly esteemed, and people's respect for it is immediately raised. When there are but few professors, many are led to doubt the worth of those views which command so little regard. Such at least are the conclusions of the indifferent and sceptical. It is said that in our own country, a nominally Christian country, of 17,000,000 inhabitants, there are but 2,500,000 professed Christians. Does not this fact throw dishonor upon our holy religion—is it not calculated to yield confidence to those who doubt or despise its claims?

A similar state of things in any denomination of Christians, tends to render the truth of their views doubtful in the opinion of many and the fervency of their piety suspicious.

My friend, so long as you hold back from the public confession of Christ, you contribute to the disrespect in which his religion is held by the men of the world—you contribute to the doubt and suspicion with which our peculiar views are regarded by the religions of other denominations. Will you continue to do so? Shall not your regard for the Saviour impel you to shield him from contempt? Shall not your interest in what is dear to you as the truth urge you to its hearty defence? Will you still refuse to confess Christ, and thus continue virtually to deny him, to declare your low estimation of the value of faith in him, and to confirm the prevalent sentiment of the laxity of our opinions? O come forth from the multitude of the lax, the indifferent and the sceptical, and if you really believe, say so; if you really feel an interest in religion, declare it if you really trust in the Savior, let it be known; if you really place your hopes of salvation upon him, make it public; if you really mean to regulate your life by his holy precepts, declare the resolution. Profess before men your belief in Jesus, and your purpose to obey his words, and your hope to obtain eternal life through him, if you really cherish such belief, purpose and hope, that others may yield a like respect to Christianity and its Author, that others may recieve the simple and heart cheering views of truth which have given you such profound satisfaction.

In the fourth place, the public confession of Christ is important, because that by it we take an open, deliberate, decided stand on the side of religion. We thus pledge ourselves to obey its precepts, to cultivate its sentiments, and to consult for its interests. We are too prone to go on, conscious indeed of occasional good impressions and forming frequent imperfect purposes of obedience, but making no decided resolution, taking no firm stand. And we find ourselves again and again on the same old stand-place, having often enough intended, but never resolved and acted. Now we need to come to some determination, and the more deliberate, fixed, solemn, and open it is, the more likely we shall be to keep it. To supply this need we are required to confess Christ before men, to profess our faith in him, and our deliberate purpose of obedience to him. Such an act not only fixes our position and gives us a distinct perception of it, but it aids us to make it good, it helps us to keep the resolution which we have formed. It is not only the expresson of our religious faith and purpose, but it also confirms and enables us more perfectly to adorn and fulfil them. For your own sake, then, for the promotion of your progress in excellence, for the confirmation of your faith and interest in religion, you need publicly to confess Christ and to fulfil this first important duty.

To these considerations, my friend, I might add the interest in other Christians, which will spring up in your heart, and the deep and fervent sympathy which you will recieve from them, when you have enrolled yourself under the banner of Christ. Such sympathy and interest do really exist among Christians, however little they may be outwardly expressed. But I must leave these and other topics without discussion, and earnestly entreat you to consider with seriousness the suggestions which I have offered.

Yours, affectionately, W. C.

CORRESPONDENCE OF THE A. U. A.

Mobile, Feb. 2d, 1842.

Dear Sir,—I have now been here four Sundays, and it is time you heard from me. I am daily more and more convinced of the energy and real strength of this Society. It is such as might be expected from the preaching they have enjoyed from brothers Clarke (now of Boston); Hosmer of Buffalo; Eliot of St. Louis; Peabody of New Bedford; Bellows of New York and Simmons of Waltham. Nor can I justly refrain from adding your own name to the list. No city has suffered more than Mobile from the sad fluctuations in property. To say nothing of the conflagration that I now realise for the first time, and as I see, believe. No congregation here has so small a debt to pay as ours, but of this at another time. I am assured by old heads and observing, that the number of those who crave our views of Christianity is rather on the increase; even though for nearly two years they have been left without a pastor. At the request of the people, we have already for two Sabbaths had our Sunday School. They meet thus far, the hour before service. Next Sunday, they, the children of our Unitarian friends, (assisted and overseen by their elders in teaching) are to meet and teach a school of poor children in the basement of the Unitarian Church. By way of doing what we can to back up the great temperance reform that is overspreading our city, we gather in the destitute children and the children of the poor drunkard especially, and give each educated child an uneducated one as his protege. The main object we propose is to teach them to read, according to the plan of the original Sunday School projector, Robert Raikes. We have already twenty or more of these destitutes engaged to come. These were gathered from the immediate vicinity of the school-room in the basement of the Unitarian church. In applying to the Methodist clergyman, he not only received me with open arms, but encouraged us to go a step further, and establish a day-school for the poor. It is a sad fact that there is no free instruction in this city of 15,000 or 20,000 souls! There has been an attempt at it but the hard times have nipped it in the bud. For two or three years there is not to be any public schooling whatever, except, perhaps, a school opened at the Catholic Orphan Asylum. I rejoice to say that this day-school of ours promises fair to be born, and live, and thrive. The President of the Public School Board says he will move the appropriation of 500 dollars a year towards paying our teacher. That teacher too is found, in a devoted man who now keeps the school that was intended to be free. He says it would be a God-send to him to have 50 or 60 more scholars, and that he will teach them at the rate of 10 dollars each, per annum. When individual cases of morally exposed, worse than orphan children, come to be presented to this and that merchant, we expect to see the ten dollar bills coming thick and fast. If not, Mobile is no longer Mobile. I have now about a month longer to stay here, and confidently expect to see this precious (day-school) seed sown before that time is past. We hope in this way, as I said, to help and fortify the Temper-Cause, whose flag is now 'floating free' over our city. So much for our Sunday school and our day school. Do we care to have a meeting during the week? I answer: we meet in social religious gatherings every Tuesday evening at each other's houses, and in a class for Bible study at a fixed place every Friday evening. These meetings are full each time thus far, and full like to be. They serve the all-important purpose of melting us together as a society and secure an intercommunion which is hardly possible in our attendance on preaching.

If we can have a preacher to head the movement of our body we can not only support but enlarge and strengthen our Sunday school and our day school, and rejoice in our social religious meetings and our Sabbath services, which last must close with the present month. I have spoken, brother, what I have felt to be the voice of the staunch body of our fellows in faith in this growing city. They have given me no authority so to speak, but I am sure I have spoken but the truth. Brother Eliot has too heavy a load at St. Louis, what with my sewing-school and boys' school, and all his own duties to boot. My schools there are under paid teachers till my return. I cannot feel exactly easy till I find myself down the Ohio again and mounting the Levee at St. Louis.

With the prayer of a brother for you and yours, C. H. A. D.

P. S. The Tee-totallers number between 1000 and 2000, exclusive of the Father Matthew movement among our Catholic friends, which began very auspiciously, this week past. It is the movement above all others most needed here.

—

Haverhill, Feb., 1842.

Dear Sir,—I was brought to this place, a distance of thirty miles from the city, by the rapid conveyance of the Portland Rail Road, in less than a couple of hours. It is some years since I visited the place before. Its growth within the last half a dozen years, must have been quite rapid. The great business of the place is the manufactory of shoes, which find a market for the most part in the Southern and Western States. This has exposed them to considerable losses within a few years, from which they are now suffering, and which has checked in some measure their present growth. But the village nevertheless has a population something like 2500, and being located and compactly built upon rising ground, the buildings of good size and description, and having the Merrimack flowing by it on the East at its base, its appearance is striking and interesting. What most strikes you with surprise is, to find six churches in the midst of such a village. If we divide the whole population among these in equal proportions, we have only about eighty families for each. Leaving out the very old, the very young, and the general absentees, and the number of attendants upon an average cannot exceed probably one hundred and fifty souls, with accommodations in each for three, four or five hundred. This fact is mentioned simply for the purpose of showing how this division and subdivision into sects and societies must necessarily weaken all, and increase the burden of each in supporting the ministry; or else of supporting it so feebly, that it becomes necessarily less worthy of support. For this evil, however, there is no remedy but the good sense of the people; and if it but increases the interest of the whole in the subject of religion, if it cause them to contribute of their temporal goods for spiritual purposes, more liberally, it is best as it is.

The church of our own denomination is a fine building of wood, of good size, in good taste, well furnished within and without, and situated in the centre of the village, on the main street, at the base of the hill upon which the town is principally built. Rev. Mr. Folsom is their present Pastor, who is earnestly and successfully engaged here in the work of the ministry. Having spent the Sabbath with this people, it was gratifying to observe the interest which was manifested by them in their own, and the spiritual welfare of the rising generation. The Sunday School, though not large, is continued through the year, and measures have recently been adopted to increase its numbers and usefulness. A contribution was taken up in the afternoon in aid of the Juvenile Library, which will give them an addition of many new and valuable books. The agent of the Sunday School Society addressed the school and the people on topics appropriate to the occasion, and should feel well repaid by their attention and kindness.

Yours, respectfully, ——.

—

St. Louis, Feb. 16, 1842.

Rev. Mr. Briggs, Dear Sir,—At a meeting of the Trustees of the Unitarian Church in this city and several of our members, lately held, it was resolved that I should address you, in their name, as I now do, upon several matters of deep interest to them, and, as they fondly hope, not of inferior concern to the Association, which you so efficiently represent.

The first of these objects, (and one very near our hearts,) is, to make our Church in itself, what every church ought to be, a centre of good influences of every sort and to the utmost extent; not to be confined to its own members; but to be spread abroad through the whole community. We wish to make our city the centre of missionary operations in the extensive region accessible to our efforts from this point.

In pursuing these exertions, we do not mean that they should be sectarian, but simply Christian missions, in which no word of controversy should be spoken but with the strictest views of unavoidable defence from misunderstanding.

Our neighborhood affords many small settlements, even in a circuit of one hundred miles, where the words of a preacher are seldom heard, and where no Christian institutions are yet established. In such places we wish to make our views known for Christ's sake.

A second wish felt by us is, that our Church should become an efficient co-operative to the A. U. A. This, we think, might be changed from a mere auxiliary association, into a sort of Western Agency, which should have, so far as possible, an eye to the spiritual wants of the communities rapidly rising around us, in various parts of Missouri, Illinois, Iowa and Wisconsin. We cannot forbear bringing to your attention the active and wide-spread efforts of the Roman Catholics to pre-occupy the opening regions around us.

These efforts, we think, you will admit to be both laudable and reasonable; and yet to justify the co-operation of your Institution, you ought to be assured that we have 'life in ourselves,' and that we are capable of making the best use of the means, with which you may be disposed to assist us. To render you at ease upon these important points, we submit the following statement of our condition and efforts.

Our society is in a healthy state, pervaded by a very good spirit in the conviction and by the acknowledgment of all around us, closely united together, and increasing regularly, if not rapidly. The expenses of the Society in support of public worship are not less than $1600 per annum; besides which, for three years past, an average amount of $500 or $600 have been given to the poor of the city. This winter, not less than thirty-four families are chiefly dependant upon us for whatever relief they need. None of these belong to our society. Our house of worship is now enlarging so as to give thirty-four additional pews; our old ones having been all occupied. Our debt is insignificant, in comparison with our means.

This statement will show you that we are disposed to do our part in the good work before us all. This however does not satisfy us: we want to improve our religious influences and enlarge the sphere of our operations; we want to make our church a benefactor to the poor, an instructor to the ignorant, and an associate in every good cause within our reach and our means.

To effect these enlarged objects, we think the aid of an additional minister in the Rev. Mr. Eliot indispensable. He concurs in these views with the excellent spirit which animates him as actively as ever in his enfeebled health, but which has strength does not permit him to indulge, as he otherwise would. So much have the labors of this gentleman pressed upon his health, that he has just been compelled to make a visit of relaxation to New Orleans.

Our request to you then is, that you will aid us in the support of a colleague to our present pastor, for the purpose of carrying into regular and efficient operation the plans alluded to, which are too laborious and oppressive for a single minister. By this means, we think, that the permanent prosperity of our own Church could be secured, and strength would be imparted to us, for the accomplishment of wider good.

At present, our pastor labors single-handed, and has been compelled to suspend his duties by their onerous extent. These considerations press upon our minds and affections with great weight, and we are willing to make up $300 per annum by private subscription to procure a second minister in our pulpit. Perhaps we could do more; but fear to promise it. In addition to this sum, we hope, we may rely upon $250 per annum from the Society for propagating the gospel, which should be exclusively applied to the missionary operations above named, and rigidly accounted for, according to the rules of the Society. Still, something more is wanting to complete $1000, which, we think, is the smallest sum, which will obtain a man whom we want and must have. Now, our remaining request is, and we trust you will not think it unreasonable or inconsistent with our united views and the dearest interests which animate us both, that the A. U. A. or some of the religious societies connected therewith, will allow us $250 per annum for the establishment of a Western Agency. This would, with our private subscription, complete the sum of $1000, the very minimum we can offer a person qualified to fulfil our purposes.

We now submit these views, which we have in all candor laid open to you, for the decision of the Association. We trust that your answer may be such, as to enable

to execute our plans at *once* and *with energy*.

Most respectfully yours, M. B.

BOOK AND PAMPHLET SOCIETY.

Letter of Rev. Mr. Sargent.

Messrs. Editors,—I was gratified to learn by the Register of Feb. 5th, that the Book and Pamphlet Society, among their other good works, have 'made arrangements that the Ministers at Large in Boston (may I not also add the Minister at Large in Providence) shall receive a supply of tracts in some degree according to the wants among the poor.'—These wants are peculiar and the necessity is great. The orthodox, it is true, are active and indefatigable in this particular, sending out, every week or two, their messengers of what they conceive to be evangelical and practical truth to every house.

These tracts, it is true, have the merit of brevity and are interspersed with experimental and practical anecdotes, which give them some degree of interest, but in the main are ill adapted to the general want. In too many cases they are mixed with vague and irrational doctrine which vitiates their desired effect. By many, I doubt not, they are welcomed, but by some, I know, they are rejected as pernicious, thrown aside and never read. Conversing with a poor woman some time ago, I learned that her husband had forbidden these tracts to be left any longer at his house.

She said she wished she could have some really good tracts that she could read and *he* could read. I carried them shortly after Mr. Whitman's little tract on 'the duty of commencing at once a religious life,' Mr. Fox's on 'the one thing needful,' and some others. They soon asked for more which they received. I recommended them not to reject the orthodox tracts but to read them and get what good they could, and we would see what could be done to supply their need in other ways. I am convinced from observation that the craving in this instance, of a more rational presentation of doctrine and duty is but the illustration of a general want. One man I knew to be converted to the duty of going to meeting by tract, No. 30 of the A. U. A. series, entitled 'Apologies for indifference to religion and its institutions examined.' But these tracts of the 'Association,' good as they are, are not precisely what we want.

We need rather short, pithy, and pungent exhibitions of the domestic, social, and religious duties, stories from real life, devotional essays, brief expositions of difficult passages of Scripture within the compass of four or five pages duodecimo, which a working man may take up in the brief intervals of his occupation and read through in a few moments while his wife is setting the dinner-table. Give us brief biographies, narrations covering pointed moral applications. Give us even philosophical analyses of truth if you will, provided they are sharp and strong enough to enter the minds of the inquirers.

Above all give us flying commentaries which may unfold religion in all its length and breadth while they disabuse the prevalent misunderstandings in regard to Unitarianism. In cases of sickness and affliction I have found great advantage in the loan of such books as 'Farr's Counsels and Consolations,' and Cole's 'Meditations for the sick,' and the 'Offering of sympathy.'

Indeed, I am well convinced that you will do a good work by the circulation, among the poor, of any tracts you may see fit to publish.

They are constantly called for, and I have as constantly held out the expectation that the want would be supplied. Do not disappoint us.

Yours respectfully,

J. T. SARGENT.

BOOKS FOR THE WEST.

The Gen. Sec. of the American Unitarian Association acknowledges the receipt of the following Books and Tracts for the West:

A bundle of tracts for Rev. Mr. Conant, from a friend.

A bundle containing 660 tracts for the West from Fall River.

Several Nos. of the Liberal Preacher and Unitarian Advocate and a bundle of Tracts for Rev. Mr. Conant from Mr. Wm. Brigham of Lexington.

A bundle of tracts and Ware's Formation of Christian Character, for Mr. Conant, by E. G. Gerry of Leominster.

A bundle of Tracts from Mrs. Smith.

6 vols. of Unitarian Tracts for Mr. Conant, by Mrs. L. Walker of Leominster.

A bundle of tracts from H. N. G,

25 Worcester's Letters on Contentions, for Mr. Conant, from James Munroe, Jr.

A box of books for the West from the Sabbath School in Brighton.

A bundle of tracts for the West from a friend.

A bundle of tracts for the West from a friend.

A package of Pamphlets from James Munroe & Co.

2 large packages of books and tracts from individuals in Rev. Mr. Livermore's Society, Keene, N. H.

A bundle of tracts from Mrs. Chadwick of Danvers.

A bundle of tracts from Joseph Phelps, of Danvers.

A bundle of tracts from Isaiah Hackard, of Lynn.

1 Doz. Greenwood's Hymn Books, and other books for Mr. Conant, from Mrs. Mary Jernegan, of Edgartown.

A large box of books from indivi uals in Rev. Mr. Stetson's Society, Medford.

Tracts from H. H. Chamberlin.

A bundle of tracts and discourses, and 9 vols. Unitarian books for Rev. Mr. Conant, from Mrs. C. P. Kidder.

A bundle of tracts from E. Hathaway and others.

A package of tracts for Rev. Mr Moore's Society, Quincy, Ill., from Miss E. W. Fuller.

A box of Books and Pamphlets, from H. B. Townsend Esq.

A set of the Unitarian Miscellany and other books from an individual in Walpole, Mass.

Books of the Hollis Street Sabbath School for a Sabbath School in Quincy, Ill., from Rev. J. Pierpont.

A box of books for Rev. Mr. Conant, from Rev. Wm. Ward.

10 vols. of Unitarian Advocate, for Rev. Mr. Conant, from E. W. Payson, of Salem.

2 bundles of tracts and Periodicals from Miss Haywood, of Boston.

Rev. Dr. Channing's Works, (5 vols.) for Rev. Mr. Conant from Miss Nabby Locke of Templeton.

A package of Tracts and Sabbath School books for Quincy, Ill., from A. S. Hayward of Grafton.

Several bundles and packages from unknown sources.

It is gratifying to learn that our friends are so ready to respond to the frequent calls from the West for Books. The object is one of great importance; and much good will doubtless be effected by thus supplying our Western brethren with the means of intellectual and moral improvement.

SUNDAY SCHOOL SOCIETY.

We perceive by a notice in another column, that a Quarterly Meeting of this Society, is to be held on Sunday, (tomorrow) evening, at the Masonic Temple. We trust there will be full attendance of parents, pastors and teachers. Judging from the past, we cannot but anticipate an interesting and useful meeting.

*** The Quarterly Charity lecture will be delivered on Sunday evening next. March 5, at 6 o'clock, at the Old South Church.

UNION PASTORAL ASSOCIATION.

This Association will hold its next meeting at the Secretary's, No. 67, Washington Street, Providence, on Tuesday, March 15, at 11 o'clock, A. M.

SAM'L OSGOOD, *Secretary.*

Public Services in the Westminster Church at 7 o'clock, P. M.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers of the Hancock Sunday School, Rev. Mr. Robbins', to constitute their Superintendent, Mr. James Tolman, a Life Member of the Society.

MR. GANNETT'S LECTURES.

It gratifies us to learn that the Rev. Mr. Gannett purposes to deliver a course of Lectures, on subjects of great importance to the Christian community; and that he will commence the series, at his Church, next Sunday evening, at 7 o'clock.

Wonderful Concession.—The Episcopal paper of this city contained, last week, the following:

'We are free to confess that we do not find the *necessity* of Episcopacy to be as distinctly set forth in Holy Scripture as that of repentance, and faith, and obedience.'

Calvinism in New England.—The subjoined paragraph appeared, last week, in the Philadelphia 'Presbyterian.'

The remark contained in the New England Puritan, lamenting the decline of Calvinistic doctrines, has been severely rebuked by the Congregational Observer and the New York Evangelist. These journals affect to discredit the statement, and the Evangelist, particularly, asserts that the peculiarities of that system usually known as Calvinistic were never more fully preached than at the present time. We are surprised at this. It requires but little discrimination to discover that the schemes of Drs. Stuart and Taylor, which are so popular in New England, assail the fundamental principles of Calvinism, and make a long stride towards Unitarianism. Although the orthodox terms are retained, the orthodox faith is scouted. Total depravity means that men are born without a taint, but will sin when they are able; vicarious Atonement means not the substitution of the Lord Jesus to make satisfaction for the sins of his people by bearing the proper penalty of the violated law, but in his substituting something in the place of a real and true satisfaction; Regeneration does not mean the radical change effected in a sinner by the exclusive agency of the Holy Ghost upon a passive subject, but a work in which the voluntary choice of a sinner has as much to do as the Spirit of God, if not more. That true Calvinism, such as is found in the Westminster Confession and the Saybrook Platform, has been losing ground for years in New England, we have long believed; the name is retained but the power is gone, and with it the glory of New England theology. The Unitarians have unhappily but two just grounds for triumph. They know by what process they themselves were led away from the truth, and they have perspicacity to see that the first steps in this same process of change are now confidently taken by a large portion of the New England clergy, and the people are following in their footsteps, of which they give evidence by sneering at the very mention of old fashioned orthoxy. Unless certain schools of theology are reformed and the New England churches inquire for the good old ways of their fathers, it will require no spirit of prophecy to foretell that the change will be from bad to worse.

OBITUARY.

For the Register and Observer.

REV. WILLIAM RITCHIE—NEEDHAM.

On Saturday, 26 February, was interred, in the First Parish, in Needham, the Rev. William Ritchie, for twenty years, pastor of the Congregational Church and Society in that place.

The solemnities, which were in the Church, consisted of appropriate music, prayers by the Rev. John White and Rev. Dr. Lamson, of Dedham, and a sermon by the Rev. Ralph Sanger, of Dover, from Acts xx. 38. 'Sorrowing most of all for the words, which he spake, that they should see his face no more.'

Though the day was tempestuous, the House was completely filled with parishioners and friends from neighboring Towns, whose deep interest in the exercises testified the respect and affection, which were felt for the departed man of God, and their sympathy with the bereaved.

The Rev. William Ritchie was born, in Peterborough, N. H. on 25 March, 1781, and was graduated at Dartmouth College, in 1804.

He pursued his theological studies with the justly celebrated Dr Joseph Lathrop, of West-Springfield.

He was ordained at Canton, 1 July, 1807; and, though he retained, throughout his ministry there, the undiminished affections of his Church, yet from growing divisions among the people, and the consequent formation of two other religious Societies, he was induced to ask a dismission, on 1 July, 1820, after a ministry of thirteen years.

After the dissolution of his connexion, he continued to supply vacant pulpits, without intermission, and received an invitation to settle in the ministry, in a large Parish, on Cape Cod; but at length accepted the call from the First Parish, in Needham, where he was installed, 12 December, 1821.

Here he ministered, to great acceptance, for twenty years. Though, in the progress of his religious inquiries, he is supposed to have arrived at somewhat different conclusions from those of his respected teacher, yet he always spoke of him with great affection. In his pulpit services he was remarkably solemn, and truly evangelical. He feelingly sympathised with his people in their joys and sorrows, and took a particular interest in the instruction of the rising generation. By those, who who best knew him, it is believed, that he kept back nothing, that was profitable to his hearers, but taught them publicly, and from house to house, testifying repentance toward God, and faith toward our Lord Jesus Christ.' He was, in the best sense of the term, a conservative, abhorring the modern speculations in theology, which, in his opinion, as well as in that of other wise and good men, detract from the inspiration of the scriptures, and from the reverence due to the sacred volume.

During the latter part of the last year, he was tried with peculiar domestic afflictions. His only daughter Sophia, born, 11 January, 1819, and married, 25 February, 1841, to Nicholas Tillinghast, Esq. Principal of the Normal School, in South-Bridgewater, was attacked with painful, and long protracted illness, and died at the house of her parents, 5 October, 1841

About the time of her decease, tidings arrival of the death of a son's wife, in the neighborhood of New Orleans, who expired, on 24 September last.

These afflictions coming upon him, at a time, when his own health was declining, it is probable, contributed to hasten his own dissolution, which occurred, on 22 February last, he lacking thirty one days of sixty one years.

From the uniform and exemplary kindness of this people to their ministers, it is devoutly hoped, that they will not long be as sheep without a shepherd; but will soon unite in some spiritual guide, who shall be equally acceptable, faithful, and successful with those, who have gone before.

The last time of Mr Ritchie's preaching, and it was the last sermon, which he wrote, was, on 24 October last, suggested by his domestic afflictions, from John xix. 41. 'There was a garden, and in the garden a new sepulchre.' This is an admirable discourse, which was published, soon after the delivery, and does equal credit to his head and his heart. By this, 'being dead, he yet speaketh' to his bereaved family connexions and flock.

Needham was incorporated, on 16 November, 1711.

The following has been the succession of pastors in the First parish.

I. The Rev. Jonathan Townsend, a native of Boston, and graduate at Harvard University, in 1716, was ordained, 23 March, 1720, and died, 30 September, 1762, Æt. 65.

II. The Rev. Samuel West, D. D. was born on Martha's Vineyard, 19 November, 1738, graduated at Harvard University, in 1761, and ordained at Needham, 25 April, 1764. After a ministry here of 25 years, he took a dismission from his people, much to their regret, and was installed over the Church in Hollis Street, Boston, 12 March, 1789, and died, on 10 April, 1808, in the 70th year of his age.

III. The Rev. Stephen Palmer, son of the Rev Joseph Palmer, of Norton, born, 8 October, 1766 was graduated at Harvard University, in 1789, and ordained, 7 November, 1792, and though taken from his public labors, for more than two years by Paralysis; yet his people treated him with uniform kindness till his death, which took place, on 31 October, 1821, he being 23 days more than 55 years of age.

It was Mr Palmer's dying request, that his people should choose Mr Ritchie for his successor.

Accordingly on the very week after the death of their beloved pastor, his people assembled, and gave a unanimous call to Mr Ritchie.

IV. On six weeks from the death of Mr Palmer, namely, on 12 December, 1821, the Rev. William Ritchie was installed his successor, and died, after a ministry of twenty years, on 22 February, 1842, Æt 61. 'Blessed are the dead, who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

P.

GENERAL INTELLIGENCE.

Statistics.—The Worcester Spy gives a table of the amount of the various kinds of produce of our country. It is based on the official statements accompanying the late census. It shows that the general received opinion that the Cotton Crop exceeds in value that of any other production of our country, is greatly erroneous.

The value of the leading productions may be thus stated:

377,513, 875 bus Indian corn,	at 50 cts,		$188,756,937
84,823,272 do Wheat,	at 100 do		84,823 272
709, 479.275 lbs Cotton	at 9 do		63,043,134
123,071,341 bus Oats,	at 30 do		36,921,402
108,295,960 do Potatoes,	at 20 do		21,659,612
219,173,379 lbs Tobacco,	at 6 do		13,150,402
18,645,567 bus Rye,	at 60 do		11,187,340
155,100 999 lbs Sugar,	at 6 do		9,306,069

From this it will be seen that the the value of the wheat crop is 34 per cent. greater than that of the cotton, while that of Indian corn is nearly three fold greater.—

Such facts as these, we think must be a little surprising (continues the Spy,) to those who believe that the pecuniary salvation of the country almost depends on the cotton crop, and who say, that were it not for that, we should have nothing with which to pay for our foreign importations. Let our own industry be protected against the injurious effects of foreign legislation, and we should be in no want of staples with which to pay for all that we find it necessary to import, even if we had not a pound of cotton for exportation. Let heavy duties be imposed upon the products and manufactures of such countries as virtually exclude ours from their ports, and we should soon have a far more prosperous trade with them than we now enjoy. Our cheap bread stuffs are excluded from the ports of Great Britain, while vast numbers of the laboring classes are almost famishing for the want of food that we could furnish them in exchange for their labor, and at a cheap rate. We import from France, annually, some *twenty or thirty millions of dollars* worth of silks and brandies—one a luxury, and the other a curse to us—while most of our productions are nearly excluded from that country by onerous duties. Let these restrictions be removed, and equal justice meted to us, and what a vast consumption should we find for the various productions of our climate and soil.

Crime in Massachusetts.—We learn, from the Report of the Attorney General, that during the year 1841 there has been no capital verdict in any of our courts;—the whole number of cases in the several counties, with the exception of Suffolk, has diminished;—and that the character of those brought under judicial notice, is decidedly of a milder nature than in former years. A vast proportion of the whole criminal calendar of Massachusetts is the direct or indirect consequence of intemperance, and the numercial dimunition is owing to the present temperance efforts.

The Ice Trade.—Sixteen companies are now engaged in shipping ice from Boston to the East and West Indies and New Orleans. The best ice in the world is taken from Boston, one pound of which is worth two of the Ohio ice, being free from the pores or air holes which render the latter subject to the action of so much greater quantity of air, consequently, so much more easily melted. Little did the hardy Yankee, a quarter of a century ago, think, as he looked out upon his gloomy hills, assailed by winter's tempest, lakes congealed in blue mist and cold and lonely heaths, that this very cold was to contribute to his wealth almost as much as the fleecy cotton fields of the South, or their verdant sugar cane. The ice exported from Boston, amounts to $600,000 a year. Massachusetts ice now sells in Bombay, so that it is in every day use there. A pound of ice will pay there for a pound of cotton.—*Times.*

Temperance in Mobile.—A correspondent of the Salem Gazette, writes thus from Mobile, in regard to the Temperance cause there.

The temperance cause is producing a wonderful stir among us. We acknowledge ourselves some ten or fifteen years behind the temperance age; but under the present excitement we are fast coming to the mark.—Almost every night during the three weeks past, we have had temperance meetings, which have been very numerously, and I may say fashionably attended, ladies and gentlemen of the first respectability having taken hold of the work in good earnest. Messrs Johnson and Cady, two reformed Washingtonians, from Boston, have been the master spirits of the movement, although some of our best speakers and citizens have given a hearty and efficient co-operation. Heretofore we have had a temperance society, but not upon the total abstinence principle; and the progress in reform has been very slow, if indeed there has been any progress at all. Now a new era has come, new light has dawned upon us, and the society by adopting the tee-total pledge, has become in fact as well as in name, a temperance society; and besides this, a Washingtonian Society has been formed, which numbers already some hundreds, and embraces not only some of the hardest drinkers, but some of our first men. I should think up to this time fifteen hundred, have signed the pledge, and still the work goes bravely on. Late as this reform has come to us, it could not have found a place where it was more needed.

Charities.—The New York Commercial says—We have already mentioned a bequest of fifteen thousand dollars to the Protestant Episcopal Missions, by the late Thomas Otis, Esq. We have now the pleasure to add a bequest of *ten thousand dollars*, from the same gentleman, to the American Bible Society. It is to be paid in yearly instalments of one thousand dollars; the first of which has been paid.

Another.—The Churchman says:

The Rev. Ulysses M. Wheeler, an alumnus of the General Theological Seminary, who died recently at Society Hill, S. C., has in his last will left the dividends on sixteen shares of the stock of the Bank of America of this city, for five years, as follows:

Dividend of January and July, 1842, to the General Theological Seminary; and the dividends for the remaining four years to be equally divided between the Domestic and Foreign Missionary Societies of the Protestant Episcopal Church. The bequest to the Foreign department to be solely applied to the mission in Africa.—*Churchman.*

Antiquities.—Several objects of antiquity have just been discovered at Ischia, whilst digging the foundations of a new building, on the hill of Fourvieres, the *Forum vetus* of the Romans.—Amongst them are a complete set of jewels, which eighteen hundred years ago were the ornaments of some great Roman lady, viz: an emerald necklace, a pair of ear-rings, set with various precious stones, another necklace, probably of amethysts, but much altered by time, a curious chain, at least two yards in length, some rings, upon one of which is engraved a proper name in Latin, and the words *devoted to Venus*, three pairs of armlets, several large and fine pearls, &c. The gold of the bracelets and other articles is so pure, that it was as bright as if it had just come from a jeweller's.

Right of Petition.—The right of petition, and the course recently pursued in Congress toward Hon. John Quincy Adams, by some of the southern members is thus alluded to in a sensible article in the Washington Independent, edited by Mr Pleasants.

'We believe, deeply, solemnly believe, that all this agitation of the country, on the subject of abolition, dissolution of the Union, and all such kindred topics, is the result of the mistaken position of the South in regard to the reception of abolition petitions. We as much think as that we are doomed to die, that had Congress determined to receive, refer, and act upon the petitions on the subject of abolition, the perpetual agitation of the country, on this subject, would have long since ceased. There would be no mixing up, as is now constantly the case, of abolition with every subject of public policy. There would be no more such mortifying scenes as we now witness in the House of Representatives. Abolition would cease to be, what it is now, a stalking horse for the aspiring demagogues of the country.'

Death of Hon. L. Williams.—This gentleman, member of the House of Representatives, in Congress died suddenly in Washington, on Wednesday, after an illness of thirty-six hours, having been attacked by his malady, (a billious pleurisy) after attending to his duties on Wednesday. Though but 56 years old, he was 'The Father of the House,' having been a Member for twenty-six years without intermission.

The Late Storm.—A letter from the Light House at Rear Island, in Mount Desert Harbor, describes the storm of the 16th inst as having prevailed there with great violence for 20 hours. On the following day, the windows of the light house, 195 feet above the level of the sea, were covered with salt, made by the spray.—*Advertiser.*

MASSACHUSETTS LEGISLATURE.

Senate, Thursday, Feb. 24th.—A report was submitted and accepted, that it is inexpedient to legislate on the subject of the assignment of the property of Insolvent Debtors.

Bills were passed relating to Charles River and Warren Bridges, and concerning the Lowell Cemetery. A bill concerning tolls on Pawtucket Bridge, was passed to a third reading.

In the House, Mr. Curtis, from the Judiciary Committee, reported that the public service requires another judge upon the Supreme Court bench.

Mr. Allen of Northfield, from the Committee on the Judiciary, reported a bill in favor of exempting from the trustee process, laborers' wages earned within 40 days next preceding the service of the writ; and upon his motion the rules were dispensed with, and the bill passed to a third reading.

In convention, the two branches made choice of Wm. Jackson, John W. Lincoln, Edmund Dwight and Thomas F. Plunkett, as Directors on the part of the State, of the Western Railroad.

Senate, Friday, 28th.—After considerable business of minor interest the Senate went into Committee of the whole on the 'Act concerning the Western Railroad Corporation.' When the Committee rose they reported te the Senate an amendment to this effect.

'Provided, that this act shall not take effect until the said Corporation shall return to the Treasurer of the Commonwealth one million dollars of the State Scrip which they now hold.' The Senate, by a vote of 26 to 8, accepted the report, and passed the bill to be engrossed, as amended.

In the House, the bill to lay a State tax of —— dollars, passed. In the afternoon the Legislature voted to visit Springfield to meet the New York Legislature at that place and exchange congratulations.

State, Saturday, Feb. 26th.—But little business of importance was transacted to-day.

In the House, the principal part of the sitting was occupied by a discussion on the bill for restoring certain privileges to the Western Railroad Corporation. The bill was rejected.

Senate, Monday, Feb. 28th.—Several bills passed to be enacted, and among them was one to incorporate the Northampton and Springfield Railroad Co.

In the House, the principal discussion was on the proposed direct tax. The discussion was not finished.

The Report respecting Common Schools was accepted.

Senate, Tuesday, March 1st.—A great amount of business was transacted, much of it in early stages.

The Reports—concerning the accidents on the Western Rail Road—concerning the carrying the mails on the Western Rail Road—and concerning the tariff of prices on the Western Rail Road—were accepted.

In the House, some debate arose this morning on certain resolves on the N. E. Boundary Question, giving the Governor power to take measures for an adjustment of the controversy. The resolves after some verbal amendment passed almost unanimously.

The bill relating to mortgages of personal property, which has been introduced for the purpose of preventing frauds in such mortgages, was read a second time and passed to a third reading after considerable debate and several amendments. The bill provides that no mortgages shall be effected unless the property is actually transferred, and makes some new provisions for the registry of mortgages, which will tend to the same general object.

CONGRESS.

Senate, Monday, Feb 21.—A large portion of the day was spent in receiving and disposing of memorials and petitions.

The Creole case.—A message was received from the President transmitting a document from the department of State, containing an extract from a recent despatch sent to Mr. Everett, at London, and copies of the correspondence between Mr. Webster and the U. S. Consul at Nassau, N. P., in relation to the brig Creole.

The position taken by Mr. Webster in these papers is similar to that which has been maintained by our Government since 1832. Reparation is demanded from the British Government for the Slaves emancipated by their Colonial authorities, on the ground that the comity of all civilized nations forbids the injury or spoliation of shipwrecked citizens of a friendly state—and requires that the philanthropic disposition of England in regard to Negro slaves, shall be indulged, if at all, at her own expense, and not at the cost of unfortunate persons who may be cast upon her shores by the violence of the elements.

The correspondent of the Boston Atlas, referring to this subject, says,—that Lord Palmerston, the British Minister in 1838, held to the following doctrine, which it is believed his government will still adhere to.

'That while slavery was recognized by the British Government in any part of its territories, it ought to extend the same protection there to shipwrecked slave-owners engaged in a legalvoy age, which it extended to its own subjects—but when slavery was abolished throughout its dominions, it was not bound to recognize the existence of slavery at all, but should view all ship-wrecked persons, of whatever color, as equally entitled to hospitality and protection.

Upon this footing the British Government then paid for the losses which had occurred before the Emancipation Act, and refused to pay anything upon the subsequent one—glad, no doubt, by the payment of a trifling sum, to give evidence of its magnanimous love of justice, and illuminate the posture it chose to assume in behalf of the rights of man. It may be very well, upon the usual grounds of policy, for our government to take higher ground than it can maintain in this behalf, but it is hardly to be contended by any party, with any show of justice, that our right upon this point is sufficiently clear to authorise a resort to arms.

SUNDAY SCHOOL SOCIETY.

A Quarterly Meeting of the Sunday School Society will be held at the *Masonic Temple* on Sunday evening, March 6th, at 7 o'clock.

Reports of Teachers from several Sunday Schools will be read and Addreses may be expected.

As it is one of the objects of this meeting to obtain interesting facts and information in relation to Sunday Schools, it is hoped that there will be a full attendance of Teachers and others, and a free communication at this meeting.

S. G. SIMPKINS, *Recording Secretary.*

MARRIAGES.

In this city by Rev Mr Pierpont, Mr L. B. Meriam, to Miss Joanna L Partridge.

In this city, by Rev Mr Gray, Mr John K Bradford Jr, to Miss Mary Jane Cross.

On Thursday evening, by Rev Mr Gray, Mr Ephraim Williams, to Miss Marcaret Eliza Leonard, only daughter of Joseph Leonard.

At Salem, 21st ult, Mr Samuel B Foster, to Miss Mary I Worcester, youngest daughter of the late Rev Dr Worcester.

At Philadelphia, 22d ult, by Friends' Ceremony, Mr Alexander T Morrison, of Massachusetts, to Miss Lydia R Morgan, of P.

At Washington, 23d ult, Dr S Beatty, of New Orleans to Mrs Ellen A White, widow of the late delegate from Florida.

At Dartmouth, Mr Prince S Maxfield to Miss Mary Ann Parlow, daughter of Rev Howard Tripp, of D.

At New York, 20th ult, Mr Lloyd A Wait, of Newburyport, to Miss Rowena Low, of Boston.

DEATHS.

In this city, Mrs. Louisa Carlile, 36, wife of Mr William Nichols, publisher of the Christian Watchman.

In this city, James W. Andrews, Esq., of the house of Jas. Andrews & Son.

In this city, Mrs Hannah Joy, 68.

In this city, Mr Marshall Smith, 40.

On Saturday last, of consumption, Miss Clarissa A., daughter of Widow Clarissa Babbett, 18 1-2 yrs.

At Salem, Mrs Margaret, widow of the late Samuel Mather, Esq., of Boston, 93.

At Concord, Mass., on Saturday evening last, Timothy Prescott, Esq., 55.

At Shirley, 23d ult., of consumption, Mrs Lydia P., wife of James P. Whitney, Esq., 26.

At Princeton, 26 ult., Mr Samuel Richardson, formerly of Boston, 54.

In Montpelier, Vt., 10th ult., Mrs. Lucy Reed, 44, wife of Hon. Joseph Reed, and daughter of the late Rev Jacob Burnap, D. D., of Merrimack, N. H.

In New York, 19th inst., Lt. Franklin Clinton, U. S. navy, youngest son of the late Governor De Witt Clinton.

In Poughkeepsie, Mr Abel Gunn, 88, a soldier in the revolutionary army under Gen Washington.

In Refugio, (California,) on the 25th of September last, drowned, while bathing, Lowell H. Bruce, of Boston, 18.

In Mazatlan, (Mexico,) on the 4th of December, Capt Daniel Gilman, aged 37, son of Hon Nathaniel Gilman, of Exeter, N. H. Capt G. has passed the last 16 years of his life in Canton, and the China seas. He died of bilious fever, after an illness of eight days.

CHAPTERS ON CHURCH YARDS—By Caroline Southey, authoress of Solitary Hours &c., 12mo. This day published; for sale by
m5 J MUNROE & CO, 134 Washington st

JOHNSTON'S AGRICULTURAL CHEMISTRY—Lectures on Agricultural Chemistry, and Geology by James F. W. Johnston M. A. 1 vol 12 mo. This day published, for sale by J. MUNROE & CO 134 Washington st. march 5

WILSON'S LIGHTS AND SHADOWS of Scottish Life, by Professor Wilson, one vol 12 mo. Just received by J. MUNROE & Co. 134 Washington st. march 5

SCHMUCKER'S PSYCHOLOGY.—Or Elements of a new system of Mental Philosophy, on the basis of consciousness, and common sense, for the use of Schools and Colleges. By S. S. Schmucker D.D. 1 vol 12 mo Just published, for sale by J. MUNROE, & CO. 134 Washington st. march 5

ARRANGEMENTS HAVE BEEN MADE AT *THE ONE PRICE STORE,*

TO make up to order, Clothe, Cassimeres and Vestings, in the best manner, and at very low prices. An experienced Tailor will be in constant attendance, who will make or cut garments in the best and most economical manner. Persons who prefer to purchase cloth and have their garments cut, are assured that the utmost care will be used for a good fit. All those who practice economy in the cost of their clothing, will find this a good opportunity to make a saving, and be attended with no trouble.

Just received from New York, an assortment of good quality Cloths, Cassimeres and Vestings, at unusually low prices. Constantly on hand Tailors Trimmings of every description.

Another lot of those stout Cassimeres, of good quality, have been received, and will be sold at the same low price as formerly.

☞ There is no place in Boston where Sheetings and Shirtings can be bought lower than at the One Price Store, No. 28 Washington st. m5

CLOTH STORE AND TAILORING ESTABLISHMENT, at 41 Washington street, 10 doors north of the Post Office.

JOHN H. PRAY offers to purchasers, at the lowest prices for cash or approved credit, his customary large assortment of German, French, English and American Woollen Goods and Summer Stuffs, for gentlemen and boy's wear. Also, Vestings of all sorts, and Trimmings for garments of the best qualities.

☞ Having recently secured the services of an experienced Tailor, he has made arrangements to make to order at short notice, in the best manner, and fashionably and satisfactory to those ordering them, Dress Coats, Vests, Pantaloons, Cloaks, Frock Coats, Surtouts and Over Coats of all descriptions. Also, Jackets, Vests and Pantaloons for Boys, and to cut all such garments, and to make alterations and repairs at prices as low as are charged by any others, where the work is done equally well. 3m m5

STANDARD PERIODICALS—Christian Family Magazine, edited by Rev. Dr. Newell, is issued monthly, at one dollar per annum, if in advance.

The Patriarch or Family Library Magazine, edited by Rev. R. W. Bailey, is issued monthly. Price, one dollar a year in advance.

American Biblical Repository, edited by A. Peters, D. D., and Selah B. Treat—issued quarterly at five dollars per annum.

American Eclectic, Literature of the World. Issued monthly. Price, 3 dollars a year.

The Young People's Book for three dollars per annum—Graham's Lady's and Gentleman's Magazine. Lady's Book, price 3 dollars a year.

The Works of Charles Dickens, in twenty weekly Nos., 25 cts. each, or $5 for the whole.

Encyclopedia Americana, 80 Nos. Persons in the country wishing to subscribe for either of these works can have them by remitting the money by mail addressed to SAXTON & PEIRCE, 132 Washington st. m 2

THE LIFE OF WM. WILBERFORCE—By his sons Robert Isaac Wilberforce, M. A., and Samuel Wilberforce, M. A., in 5 vols., second London edition. For sale by TICKNOR, Agent, corner of Washington and School streets. m 2

THE DIVERSIONS OF PURLEY—By John Horne Tooke, with numerous additions, to which is annexed his letter to John Dunning, Esq., a new edition. For sale by TICKNOR, Agent, corner of Washington and School streets. m 2

CHAPTERS ON CHURCH YARDS—By Caroline Southey, authoress of 'Solitary Home,' &c. &c.

Johnston's Agricultural Chemistry, Lectures on Agricultural Chemistry and Geology, by James F. W. Johnston, M. A., &c. &c.—also Liebig's Agricultural Chemistry, new edition. For sale by TICKNOR, corner of Washington and School streets. m 2

WAR AND PEACE—By William Jay. War and Peace; the evils of the first, also a plan for preserving the last, by Wm. Jay. Just published and for sale by J. MUNROE & CO., 134 Washington st. m 2.

TRACT FOR FEBRUARY—By Dr. Brazer. The Apparent Darkness of God's Providence, by John Brazer, D. D., being Tract No. 175, for February. This day published by J MUNROE & CO., 134 Washington street. m 2

NEW BOOK OF TRAVELS.—Travels in Europe and the East, embracing a Tour through Great Britian, Ireland, Belgium, Holland, Prussia, Saxony, Austria, Bavaria, Switzerland, Lombardy, Tuscany, the Papal States, Malta, the Islands of the Archipelago, Greece, Egypt, Asia Minor, Turkey, and Hungary, in the years 1834 to 1841, by Valentine Mott, M. D., President of the Medical Faculty of the University of New York, and Professor of Sugery, &c. &c.

PSYCHOLOGY, or Elements of a New System of Mental Philosophy, on the basis of consciousness and common sense, designed for Colleges and Academies; by S. S. Schmucker, D. D. Just received and for sale by TICKNOR, Agent, corner of Washington and School streets. march 5

THE PHILOSOPHY OF NATURAL HISTORY—By Wm. Smellie, Member of the Antiquarian and Royal Societies of Edinburg. With an introduction and various additions and alterations, intended to adapt it to the present state of knowledge; by John Ware, M. D. Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences: 15th edition.

To facilitate the use of highly popular work in Seminaries of learning, the present edition has been enlarged by a series of valuable questions. The Work may be had with or without the Questions. Published and for sale by S. G. SIMPKINS, 21 Tremont Row. march 5

LECTURES ON AGRICULTURAL CHEMISTRY AND GEOLOGY.—read before the Durham County, Agricultural Society, and the Members of the Durham Farmer's Club; by James F.W. Johnson Professor of Chemistry, and Geology, in the University of Durham—new Work, recieved to day.

BLACKLOCK'S—Treatise on Sheep; with the best means for their improvement, general management, and the treatment of their diseases—with a chapter on Wool, and history of the Wool Trade.

A Treatise on the Theory and Practise of Landscape Gardening; adapted to North America, with a view to the improvement of Country Residence—by A. J. Downing; 1 vol. 8vo.

The Theory of Horticulture; or an attempt to explain the principal operations of Gardening upon Physiological Principles. By John Lindley. First American edition, with notes, &c. by Dr. A. Gray and A. J. Downing, Esq. With numerous illustrations on wood 1 vol. 12mo.

Mason's Farrier—A new and improved edition. Constantly on hand, and for sale by TAPPAN & DENNET, 114, Washington street. march 5

CONFORMITY.—A New Volume By Charlotte Elizabeth.

Chapters on Church Yards.—by Caroline Southey; authoress of Solitary Hours, &c. &c. 12mo; this day published.

War and Peace, by Wm. Jay.—the evils of the first—also a plan for preserving the last, by Wm. Jay. 12mo. just published.

D' Aubigne's Reformation. vol 3 recieved and for sale, by TAPPAN & DENNET. march 5

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School, Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

Terms—$175 per annum—payable quarterly in advance. The year is divided into four terms of eleven weeks each. Pupils from a distance can, if they choose, remain during the Fall, Winter and Spring vacations, without any additional expense.

EDMUND B. WHITMAN.

Cambridge, Feb. 26. tf feb 26

LOWTH'S ISAIAH.—Isaiah, a new translation; with a preliminary dissertation and notes critical and explanatory, by Robert Lowth, D. D., 2 vols. 8vo, London—for sale by J. MUNROE & CO, feb 26 134 Washington st

PARLOR MELODIES—Comprising Music, original and selected for the Piano Forte and Organ, with several tunes for the Harp and Guitar, adapted to a series of original songs, moral and religious, arranged and edited by Mrs M. B. Lloyd and Miss M. E. Bailey, 4to—just published and for sale by f 26 J. MUNROE & CO, 134 Washington st

DR. MOTT'S TRAVELS IN EUROPE AND THE EAST—Embracing observations made in the years 1834, '36, '37, '38, '39, '40 and '41, by Valentine Mott, M. D., President of the Medical Faculty of the University of New York, and Professor of Surgery, &c. 8vo.

Schmucker's Mental Philosophy—Elements of a new system of Mental Philosophy, on the basis of consciousness and common sense, designed for Colleges and Academies, 1 vol, 12mo. Boy's Works, cheap edition, 9 vols—received and for sale by

TAPPAN & DENNET, f 26 114 Washington st

OUTLINES of Script are Geography, with an atlas, containing six maps, by J. E. Worcester—price 25 cents. For sale by S. G. SIMPKINS, f 26 21 Tremont Row.

ON TUESDAY, March 1st, will be published the Monthly Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett—Contents.

The Vision of Ezekiel explained and applied; the Doctrine of Accountability; Riches, a Sermon, by Rev. Geo. F. Simmons; Dewey's Discourses on Human Life; To my Wife, on her fiftieth birth-day; Sayings and Doings at Home, from letters to an absent daughter; Lunt's Christian Psalter;; Notices

POETRY.

For the Register and Observer.

THE CHOICE.

I'd be a warrior! Spread for me a tent
Where the wild din of battle on my ear,
Shall fall like thrilling music, and the tramp
Of fierce steeds, chime with the steel's rude clash.
Let the shrill bugle to the carnage call,
And the bright flash of burnished armor be
The star that lights my way to glory.
Oh, it were sweet to die methinks, when high
In liberty's broad heaven, the victor's shout
Rises triumphant. Let it come to me
When on my shivered shield I rest at last
With broken lance and helmet, telling me,
A martyr to my country's cause I die.

The trumpet sounded. Where the song of peace
Had made sweet melody, there rose the shrill
And deafening war-cry, and the foemen met
In furious deadly conflict. Ranks on ranks
Before the flashing steel were mown like grass
By the rude reaper's hand, and the red flag,
Raised on the tented field, reflected back
The gory hue of battle.

One there lay
Whose martial drapery from his beating heart
Had fallen, and whose yearning for a death
Upon a hero's bed, was granted now:
Alas, too soon! True, 'twas the victor's shout,
That met his ear, but it broke harshly there,
Making but discord in his dying frame.
He called upon his God: 'would I had lived,
Had lived to thee, but ah, it is too late:'
And thus his soul to its account went forth.

I'd be a nation's monarch! Let me sway
The myriad hearts that to my sceptre bow,
And let the mighty tremble at my word,
And the proud ones of earth bend low in dust
To do me homage. Spread for me a couch
Within the marble halls of power, and let
The breeze that fans me, bear upon its wings
The reverence of millions. Bind my brow
With the rich wealth of earth and ocean;
Let me drink from pleasure's fountain, give
The freshness of the morning to my path,
And when their eyes shall close in their last sleep,
Let my dust slumber with the kings of earth,
Mighty e'en in its silence.

Girt in the tinsel drapery of power,
A monarch lay in sleep. Upon his heart
The hand of death pressed heavily, and cold
The chilling dews rested on his wan cheek.
Courtiers and flatterers waited on his call,
Purple and gold, their web around him wove,
But his faint voice no mandate gave, and dim
His eye the splendor o'er him heeded not.
'Oh, for the rest of Jesus! Why, oh why
These vain and gaudy trappings? Give me peace;
I die, I die!'

There came a fair-haired boy, fresh from the flowers
Of early summer. Bright on his warm cheek
The rose-tint rested, and his gentle hands
Clasped tenderly, lay on the word of Life.
There was no eye to mark him, and no ear
To list to his sweet prattle, save of him,
The guard and guide of innocence. 'I'd be
A child of God? They tell me there's a home
Far up in the blue heaven, that knows no time
Save golden summer, and no air but peace.
They say that Jesus will rejoice to fold
The lambs unto his bosom, and will lead
The weary one to rest and joy. 'Tis sweet
To think how beautiful to die and dwell
Where all is love and gladness. Let me so live
That when the hour shall come, I may go home
In peace, and dwell forever there.'

Faintly the midnight taper shed its gleam
Through the still room of sickness lighting up,
As with unearthly glory, the pale cheek
Of the departing Christian.

On his brow
The hand of time had traced no furrows,
Manhood's blood flowed warmly through his veins,
And his soul's tendrils, like a wreathing vine,
Clasped many an earthly treasure. But a smile,
A smile of holy triumph, told how frail
The tenure by which earth had held him down,
How strong the chain which drew him on to heaven.
'Farewell!' I've led ye by salvation's streams;
Now, on my ear those silvery waters gush,
Laving with immortality my soul.
How blest to die! Jesus, I come, I come!'

Waltham, L. B. T.

MISCELLANEOUS.

(From the New York Evangelist.)

SO MANY CALLS—A SKETCH.

BY MRS. H. E. B. STOWE.

It was a brisk clear evening in the latter part of December, when Mr. A—— returned from his counting house to the comforts of a bright coal fire, and warm arm-chair, in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in the chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow—what could be the matter with Mr. A——? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal religious charities of the day—and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. 'People think,' soliloquised he to himself, 'that I am made of money, I believe; this is the fourth object this year for which I have been requested to double by subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to the new things to be bought—I really do not know how I am to give a cent more in charity. Then there are the bills for the girls and boys—they all say that they must have twice as much now, as before we came into this house—wonder if I did right in building it?" And Mr. A—— glanced uneasily up and down the ceiling, and around on the costly furniture, and looked into the fire in silence—he was tired, harrassed and drowsy, his head began to swim, and his eyes closed—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who in a voice singularly low and sweet, asked for a few moment's conversation with him. Mr. A—— asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A—— presented him with a paper. 'It is your last year's subscription to Missions,' said he, 'you know of all the wants of that cause that can be told you; I called to see if you had any thing more to add to it.'

This was said in the same low and quiet voice as before, but for some reason unaccountable to himself, Mr. A—— was more embarrassed by the plain, poor, unpretending man, than he had ever been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the afternoon before. The hardness of the times—the difficulty of collecting money—family expenses &c.

The stranger quietly surveyed the spacious apartment with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

'This is your subscription to the Tract Society; have you any thing to add to it—you know how much it has been doing, and how much more it now desires to do, if Christians would only furnish the means—do you not feel called upon to add something to it?'

Mr. A——was very uneasy under this appeal, but there was something in the still, mild manner of the stranger that restrained him; but he answered that although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to *any* of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words, reminded him of its well-known claims, and again requested him to add something to his donations. Mr. A—— became impatient.

'Have I not said,, he replied, 'that I can do *nothing* more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there was only three or four objects presented,-and the sums required were moderate—now the objects increase every day, all call upon us for money, and all, after we give once, want us to double and treble and quadruple our subscriptions; there is no end to the thing—we may as well stop in one place as another.'

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled his soul:—'One year ago to-night, you thought that your daughter lay dying—you could not sleep for agony—upon whom did you call all that night?'

The merchant stared and looked up—there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression, that awed and subdued—he drew back, covered his face, and made no reply.

'Five years ago,' said the stranger, 'when you lay at the brink of the grave, and thought that if you died then you should leave a family of helpless children entirely unprovided for, do you remember how you prayed—who saved you then?'

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward, as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone, 'Do you re...ember, fifteen years since, *that time* when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the whole world for one hour's assurance that your sins were forgiven you—who listened to you then?'

'It was my God and Savior!' said the merchant, with a sudden burst of remorseful feeling. 'Oh yes, it was he.'

'And has *He* ever complained of being called on too often,' inquired the stranger, in a voice of reproachful sweetness: 'say,' he added, 'are you willing to begin this night and ask no more of him, if he from this night will ask no more of you?'

'Oh, never, never, never!' said the merchant, throwing himself at his feet, but as he spoke these words the figure seemed to vanish, and he awoke with his whole soul stirred within him.

'Oh my God and Savior! what have I been saying? What have I been doing?' he exclaimed. 'Take all—take every thing—what is all I have, to what thou hast done for me?'

From the London Monthly Magazine for December.

A TALE OF TERROR—BY THE EDITOR.

The following story I had from the lips of a well known Aeronaut, and nearly in the same words.

It was on one of my ascents from Vauxhall, and a gentleman of the name of Mayor had engaged himself as a companion in my aerial excursion. But when the time came his nerves failed him, and I looked vainly round for the person who was to occupy the vacant seat in the car. Having waited for him till the last possible moment, and the crowd in the gardens becoming impatient, I prepared to ascend alone; and the last cord that attached me to the earth was about to be cast off, when suddenly a strange gentleman pushed forward, and volunteered to go up with me into the clouds. He pressed the request with so much earnestness, that, having satisfied myself, by a few questions, of his respectability, and received his promise to submit in every point to my directions, I consented to receive him in lieu of the absentee; whereupon he stepped with evident eagerness and alacrity into the machine. In another minute we were rising above the trees, and in justice to my companion, I must say, that in all my experience, no person at a first ascent had ever shown such perfect coolness and self-possession. The sudden rise of the machine, the novelty of the situation, the real and exaggerated dangers of the voyage, and the cheering of the spectators, are apt to cause some trepidation, or at any rate excitement in the boldest individuals; whereas the stranger was as composed and comfortable, as if he had been sitting quite at home in his own library chair. A bird could not have seemed more at ease, or more in its element, and yet he solemnly assured me upon his honor, that he had never been up before in his life. Instead of exhibiting any alarm at our great height from the earth, he evinced the liveliest pleasure whenever I emptied one of my bags of sand, and even once or twice urged me to part with more of the ballast. In the meantime the wind, which was very light, carried us gently along in a noth-east direction, and the day being particularly bright and clear, we enjoyed a delightful birdseye view of the great metropolis, and the surrounding country. My companion listened with great interest, while I pointed out to him the various objects over which we passed, till I happened casually to observe that the balloon must be directly over Hoxton. My fellow-traveller then for the first time betrayed some uneasiness, and anxiously inquired whether I thought he could be recognized at our then distance from the earth. It was, I told him, quite impossible. Nevertheless he continued very uneasy, frequently repeating, 'I hope they don't see,' and entreating me earnestly to discharge more ballast. It then flashed upon me for the first time, that his offer to ascend with me had been a whim of the moment, and that he feared the being seen at that perilous elevation by any member of his own family. I therefore asked him if he resided at Hoxton, to which he replied in the affirmative, urging again, and with great vehemence, the emptying of the remaining sandbags.

This, however, was out of the question, considering the altitude of the balloon, the course of the wind, and the proximity of the sea-coast. But my comrade was deaf to these reasons,—he insisted on going higher, and on my refusal to discharge more ballast, deliberately pulled off and threw his hat, coat, and waistcoat overboard.

'Hurrah, that lightened her!' he shouted; 'but it's not enough yet,' and he began unloosing his cravat.

'Nonsense,' said I, 'my good fellow, nobody can recognise you at this distance, even with a telescope.'

'Don't be too sure of that,' he retorted rather sharply; 'they have sharp eyes at Miles's.'

'At where?'

'At Miles's Madhouse!'

Gracious Heaven!—the truth flashed upon me in an instant. I was sitting in the frail car of a balloon, at least a mile above the earth, with a Lunatic! The horrors of the situation, for a minute, seemed to deprive me of my own senses. A sudden freak of a distempered fancy—a transient fury—the slightest struggle, might send us both, at a moment's notice, into eternity! In the meantime, the Maniac, still repeating his insane cry of 'higher, higher, higher,' divested himself, successively, of every remaining article of clothing, throwing each portion, as soon as taken, off to the winds. —The intutity of remonstrance, or rather the probability of its producing a fatal irritation, kept me silent during these operations; but judge of my terror, when having thrown his stockings overboard, I heard him say, 'We are not yet high enough by ten thousand miles—one of us must throw out the other.'

To describe my feelings at this speech is impossible. Not only the awfulness of my position, but its novelty, conspired to bewilder me—for certainly no flight of imagination—no, not the wildest night-mare dream, had ever placed me in so desperate and forlorn a situation. It was horrible—horrible! Words, pleadings, remonstrances were useless, and resistance would be certain destruction. I had better have been unarmed, in an American wilderness, at the mercy of a savage Indian! And now, without daring to stir a hand in opposition, I saw the Lunatic deliberately heave first one, and then the other bag of ballast from the car, the balloon of course rising with proportionate rapidity. Up, up, it soared,—to an altitude I had never even dared to contemplate—the earth lost to my eyes, and nothing but the huge clouds rolled beneath us! The world was gone I felt forever! The Maniac, however, was still dissatisfied with our ascent, and again began to mutter.

'Have you a wife and children?' he asked, abruptly.

Prompted by a natural instinct, and with a pardonable deviation from the truth, I replied that I was married, and had fourteen young ones who depended on me for their bread!'

'Ha! ha! ha!' laughed the maniac, with a sparkling of his eyes that chilled my very marrow. 'I have three hundred wives, and five thousand children; and if the balloon had not been so heavy by carrying double, I should have been home to them by this time.'

'And where do they live?' I asked, anxious to gain time by any question that first occured to me.

'In the moon,' replied the maniac; 'and when I have lightened the car, I shall be there in no time.'

I heard no more, for suddenly approaching me and throwing his arms round my body——

For the Register and Observer.

WAR WITH ENGLAND.

Interest not a sufficient guarantee against it.

On this point I find a very general mistake. How often have I heard men of intelligence say, 'there'll be no War with England. Men have grown too wise to play such a suicidal game. The parties understand their own interests too well to plunge for so trifling a bone of contention, into a war that would do them both so vast an amount of injury. They may bluster; but they won't fight. They'll look out well enough for that;—you can't goad them into war.

This reasoning seems quite plausible, and would be conclusive, if men always followed the dictates of reason or enlightened self-interest; but look at facts. How foolish for two men to fight each other till they are both bruised almost to jelly! We should hardly think it possible; yet men, in moments of uncontrollable passion, do quarrel thus. How suicidal for a man to drink away his own reason and strength till he sinks into the gutter as helpless, and almost as loathsome as a lifeless carcase! Yet there the drunkard lies; and all your reasonings can never disprove the fact.

The Merchant for War.—Mr. Jay, when on a mission to England in 1794, was invited to a public dinner in company with some two hundred merchants then engaged in the American trade; and, when asked for a toast, he proposed, in reference to the war then raging between France and England, the following—*A safe and honorable peace to all the belligerent powers.* 'You cannot conceive, he says, 'how coldly it was received; and, though civility induced them to give it three cheers, yet they were so faint and single as most decidedly to show, that peace was not the thing they wished.'

The man of Commerce for War.—'Did you hear the lecture last evening on peace?' said a friend of our cause to a gentleman of intelligence and wealth in one of our sea-ports. 'No, Sir; I have heard enough on that subject.'—'But I should think you would take a special interest in it, since you have so much at stake on the question of peace or war. You must be well aware how much a war would injure you.'—'Yes; I know that well enough. I have now afloat on the ocean more than I am worth, and should probably lose no small part of it; but that makes no difference with me. I won't be insulted; I'll have my rights at any sacrifice; and, if England prefers war to yielding our claims, let it come, I say; I care not how soon.'

Would you like to look at this pamphlet? I inquired not long since of a sea-captain, naturally kind and generous.—'What is it?'—On peace, designed to show the guilt and evils of war, and the way to avoid it.—'No, Sir; I can't read on that subject now.'—But why not?—'I like peace well enough in its place; but I want to hear nothing about it till we have settled our difficulties with England.'—This is the very time for it, if ever; and you are the man to take an interest in it. War would drive you from your business.'—'I don't care a fig for that. I was in London when there was the greatest prospect of a war; and I told them, though all I had was at stake, and would probably be sacrificed, I was at that moment ready for war. We shall never settle our difficulties without fighting; and I care not how soon it comes.'

The greatest sufferers from War most ready to welcome its return.—Not long ago I visited a sea-port, (Marblehead,) dependent, with its five or six thousand inhabitants, mainly on the ocean for their support, and sure to be injured by war more than almost any other place in the land. 'Yet,' said an old and well informed citizen, 'the people of M. are notorious for their readiness, their eagerness to rush into war. I doubt whether the war-spirit is so rife in any other place. They plume themselves on their patriotism, a fighting patriotism, and seem proud, both of their achievements and their sufferings in war. Perhaps no place of its size in the country has suffered so much from this cause. Take two specimens. A regiment of 600 men went from this town under Col. Glover into the Revolutionary War; and hardly a man, a mere fraction of them ever returned. It left us a population for the most part of widows and orphans. In our last war, we lost by the capture of a single privateersman *three hundred* of our citizens; and, at the close of the war, no less than 500 men from this place were found in Dartmoor prison alone! Yet the people as a body are probably more ready than almost any others in the land for war, and wait only a signal from our government to plunge into it with eager delight.'

Here are facts against theory. You say that a war between us and England would deeply injure both parties. Very true; but does this prove that there will be no war? Do individuals and communities never do any thing which they know will injure them? Have not the abettors of war in every age known it to be a suicidal game? Yet have they, with their eyes open to its evils, rushed into it. So may England and America. The known, admitted certainty of its incurably injuring them both, is no security against War; and I confess my surprise, that men of reflection should rest on an argument so clearly fallacious. ERASMUS.

(From the Salem Observer.)

SLANDER.

'Who steals my purse steals trash—'twas mine, 'tis his, and has been slave to many:—but he who robs me of my good name ne'er enriches himself, but makes me poor indeed.'

This just sentiment Shakespeare ascribes to Iago, one of the most consummate villains that ever his great mind pictured out. But down to the present time there have always been Iago's to slander, Desdamona's to suffer, and Othello's to be deceived. In writing on slander I would promise that I have no *particular person* in view, for I do not wish to be prosecuted for a libel. I would speak of the odious vice in a number of ways that it is manifested. There are a great variety of slanderers, some of whom I will notice.

There is your open bold wholesale slanderer, who cuts and slashes every way and at every body, as a Scottish Highlander uses his claymore; no one escapes his tongue, however innocent, however pure. These wholesale slanders do the least mischief, as few give them any credit or believe what they say;—they are considered as a common nuisance, but not very dangerous.

There is your sly insinuating slanderer, who does not speak right out, but keeps stabbing in the dark. As for instance, it is reported so and so of Mr B. or Mrs B. I hope it is not true, but I fear it is so; have you heard about it; dont mention it from me;—and so they go from one to another, in this sly, insinuating way, destroying the fair fame of the innocent and unsuspecting. This class of slanderers are the most dangerous in the community, because they scatter abroad their poison under a hypocritical, canting cloak of candor.

There is your religious slanderer who has formed his own creed on the subject of religion,—and condemns every one who differs from him, no matter how pure, how exemplary, how conscientious those may be in their religious exercises, if they do not subscribe to their creed, they are not entitled to Christian charity; they are among the lost. I would ask such who made them judges of other men's belief—is all wisdom born with them? or will it die with them? Do all men look alike? No. Neither can all men think alike, even with the same advantages, abilities and opportunities. 'Why judgest thou thy brother? why settest at nought thy brother? we must all appear before the judgment seat of Christ.'

There is another set of slanderers that aim their malignant shafts at the purity and innocence of the female character. There cannot be a more diabolical set of men than these,—for what is a female's life worth that has been falsely stained and soiled by one of these monsters in human shape.

We will mention only one more among the many varieties of slanderers, that are a pest to the community, and that is your political slanderer. No matter to whatever party they belong, they are a public nuisance. It is not meant that men may not express themselves with warmth and zeal, when contending against the political opinions of those that differ from them. This all have a right to do in a free country. But I allude to those political slanderers who assail the private characters of those who differ from them,—which has become so common in our country, that no one however exalted escapes their bitter vituperation. Such slanderers are a disgrace and a curse to the country, both at home and abroad. And so notorious are we for slandering the private character of even the men that have been selected as candidates to fill the highest office, within the gift of the people to bestow, that it was observed by an English periodical,—'that they should suppose from reading the American papers, that they had selected two of the greatest *sceundrels* in the country as their candidates for President.'

There is a remedy for all diseases, both of the body and the mind. I would proscribe a sure remedy for the epidemical disease of slander;—it is this. Let every one examine his own heart; scrutinize closely his own conduct: reform all that is amiss, in thought, word and action; in fine, purify and correct himself, and I opine my prescription would be almost infallible.

NEW AMERICAN PUBLICATIONS.—An Epitome of the History of Philosophy, being the work adopted by the University of France for instruction and the Colleges and High Schools, translated from the French, with additions &c., by C. S. Henry D. D. 2 vols. Family Library; On the beauties, Harmony and Sublimity of Nature, with Notes, Commentary and illustrations, by Charles Bucke, author of Ruins of ancient cities &c. 1 vol. Family Library; The Poultry Yard; a practical view of the best method of selecting, rearing and breeding the various species of Domestic Fowl, by Peter Boswell; Frederick the Great and his Times, edited with an introduction by Thomas Campbell 2 vols.; Family Secrets, or Hints to those who would make home happy, by Mrs. Ellis, author of the Women of England &c., vol. 1 containing Dangers of Dining Out; Confessions of a Maniac Somersville Hall; The Rising Tide; The Favorite Child; An Inquiry into the foundation, evidences and truths of Religion, by Henry Ware, D. D. 2 vols. 12mo. For sale by JAMES MUNROE & Co., 134 Washington street.

TEN COPIES A YEAR FOR $10.

THE handsomest and cheapest periodical for the young! EVERY YOUTH'S GAZETTE, illustrated by elegant engravings, to be published every Saturday.

On Saturday, the 22d day of January, will be commenced the editing and publishing of a new weekly paper, which will be called 'Every Youth's Gazette.' It will be of the quarto form, containing eight pages similar to the New York Mirror. Every number will be embellished with beautiful pictures, of an instructive and pleasing character. The contents will be, for the most part, original, and adapted to the wants and capacities of youthful readers. Not only will the exclusive services of an accomplished Editor be given to the work, but the talents of many popular writers will be enlisted in its support.

All the new popular works for children which appear in England will be obtained; and from these the best articles will be chosen and published entire in the columns of the Gazette, together with the engravings by which they may be illustrated. Thus, in our catalogue of contributors, there will by many names, dear and familiar to the young—Miss Edgeworth, Mrs. Hoband, Mary Howitt, Miss Martineau, Mrs. Barwell, Miss Milford, Mrs. S. C. Hall, Joanna Baili, Mrs. Southey, Miss Coleridge, and others. Thus, at a price *far less* than that for which such works could be reprinted in the shape of books in this country, will the most excellent treatises and stories for the young be presented.

Arrangements will also be made to obtain original articles by favorite American authors.

A pure moral tone will pervade every sentence of the new periodical. Every thing like sectional, sectarian, or political bias will be sedulously avoided. In fine, the journal will be adapted to the tastes and capacities of all children, and thus merit its name.

Every YOUTH'S GAZETTE will, on and after the 22d of January, be issued on Saturday mornings,

AT THE OFFICE OF THE NEW WORLD
No. 30 Ann street, New-York

TERMS.

To place Every Youth's Gazette within the means of all the girls and boys in the country, it will be sold to subscribers at the following low rates: For one copy sent to any part of North America, $2 a year; for two copies $3; for four copies $5; for ten copies $10—*always to be paid in advance.* When 4 copies for $5, or 10 copies for $10, are ordered, the remittance must be made in current money, of New York or New England—and the papers directed to one address.

Letters on business, and all communications to be addressed to 'The Editor of the Youth's Gazette, 30 Ann street, New York,' franked or post-paid.

GERMAN BOOKS.—Follen's German Grammar; of Follen's German Reader—German Dramas, from Schiller and Gothe, for the use of people learning the German language—for sale at SIMPKINS'S, 21 Tremont Row. j29

THOUGHTS ON MORAL AND SPIRITUAL CULTURE. by R. C. Waterston. Just published. An Inquirey into the Foundation, Evidences, and truths of Religion. By Henry Ware D.D. For sale at SIMPKINS, 21 Tremont Row. feb 5

MAN A SOUL. or The Inward and the Experimental Evidences of Christianity; by A. B. Muzzey. CONTENTS: Matter and Spirit; The Testimony of Consciousness; The Outer and Inner Man; The Scripture Estimate of the Soul and the Body; The Proper Kind of Evidence for Religion; The Faith of the Affections; The Soul the Test of External Evidence; The Soul Recognizes a Law; God seen in and by the Soul; The Soul Perceives its own Immortality; The Inspiration of the Almighty Universal.

Just published and for sale by WM. CROSBY & Co. 118 Washington st. j29

(*Notices of the work.*)

'It is written in a sincere spirit, and the arguments used to sustain the position of the writer are expressed clearly, tersely, and forcibly. It can be read with profit by those who wish for facts and reasons to legitimate their faith, and place it on a philosophical basis.'—*Times.*

'The important subject of this excellent treatise is handled in a serious and thoughtful manner, being an argument against infidelity from consciousness, faith, and inspiration.'—*Transcript.*

'It is an interesting and powerful attempt to bring closely home to the mind of the reader the great truths which relate to our spiritual nature.'—*Daily Adv.*

'We cordially recommend it to every thinking mind.'—*Evening Gazette.*

'We commend this little volume to all who have souls.'—*Bay State Democrat.*

PERIODICALS PER BRITANNIA.—Dublin Medical Journal—Lancet—Mechanic's Magazine—Intellectual Repository—Medical Gazette—The Pulpit—Foreign Quarterly Review—Maps—Published by the Society for the Diffusion of Useful Knowledge—Baptist Magazine—Evangelical Magazine—Sabbath School Teacher—Engineer and Architect's Journal—&c. &c.

For sale by W. D. TICKNOR, Agent corner of Washington and School sts. jan 29

DECORATIONS for Parks and Gardens.—Designs for gates, garden seats, alcoves, temples, baths, lodges, prospect towers, green-houses, etc.—also, a hot-house and hot-wall, with the plans and scales on 55 plates.

Just received for sale at TICKNOR'S, corner of Washington and School streets. j 29

CAPITAL PUNISHMENT.—Report in favor of the Abolition of Capital Punishment by law, made to the Legislature of New York, April 14, 1841, by John L. O'Sullivan, Member from the city of N. Y.—2d ed.

Just received and for sale by W. D. TICKNOR, Agent, corner of Washington and School sts. j29

NEW & VALUABLE WORKS.—The Poultry Yard—A Practical view of the best method of selecting, rearing, and breeding, the various species of Domestic Fowl, by Peter Boswell, first American edition, just published—a treatise on the theory and practice of Landscape Gardening, adapted to North America, with a view to the improvement of country residences, by A. J. Downing, illustrated with numerous engravings, 1vol 8vo.

The Theory of Horticulture, or an attempt to explain the principal operations of Gardening upon Physiological principles by J. Lindley, 15mo.

Lockhart's Spanish Ballads—Ancient Spanish Ballads—historical and romantic, translated with notes by J S Lockhart, Esq. 1st American edition—new vol. of Discourses by Dr Dewey; Discourses on Human Life, by Orville Dewey—Hawthorne's Twice Told Tales, in 2 vols 12 mo—for sale by j29 J MUNROE & CO, 134 Washington st

BOOKS—Waverley Novels, 27 vols, neat bindings; Mrs Heman's Poetical works, with a memoir by her Sister, 7 vols—visit to Northern Europe, by Rob't Baird, with maps and engravings—Pantology, a systematic survey of human knowledge—Smith's Lectures on modern history, with a preface, by Jared Sparks—Primmer of Reading and Drawing, by Mary T. Peabody—for sale at SIMPKINS'S, 21 Tremont Row. j29

THE SUNDAY SCHOOL PRESENT—A collection of Stories from the Portfolio of an Ex-Superintendent. Intended as a gift from teachers to their classes, or as a Sunday School Book—just published and for sale by WM CROSBY & CO, j29 118 Washington st

MR. FISHER'S LECTURE—The Obstacles and the Encouragements to Missionary Effort in the Ancient and Modern Church. A Lecture delivered before the Boston Young Men's Society for the Diffusion of Missionary Knowledge, by Samuel W. Fisher, of West Bloomfield, New Jersey.

Christ Crucified—a Sermon, preached at the Installation of his son, in Wayland, Mass. Dec. 29, 1841, by Rev. Wm. Allen, D. D. Published by request of the Society—published this day by TAPPAN & DENNET, feb 12 114 Washington st

EYRES' ILLUSTRATIONS OF ST. PAUL An Illustration of the Epistles of St. Paul including, an entirely new translation by Charles Eyre. 2vol 8vo London Just recieved by JAMES MUNROE, & CO. 134 Washington Street. feb 12

CHAPEL HYMN BOOK—For the use of Small Churches, Vestry meetings and Sunday Schools. Fourth Edition. This little hymn book contains 437 hymns some of which were selected with special reference to Sunday Schools. The present edition is printed on larger paper than the former which renders it more acceptable for Vestry and Social Meetings. The price is now reduced to 25 cts. per copy, in strong binding. Published by S. G. SIMPKINS, 21 Tremont Row. feb 19

WARE'S INQUIRY—An Inquiry into the Foundation, Evidences, and Truths of Religion, by Henry Ware, D. D., late Professor of Divinity in Harvard College, in 2 volumes, 12 mo—published and for sale by JAMES MUNROE & CO, 134 Washington st. j29

NEANDER'S CHURCH HISTORY.

HISTORY of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Neander, Professor of Theology in the University of Berlin, translated under the author's sanction from the third edition of the original German, by J. E. Ryland.

[From Professor Stuart.]

The undersigned has often had occasion to consult Neander's History of the Primitive Church, and is somewhat familiar with the contents and character of the book. Like most of Neander's productions, it exhibits evidence of much study and reflection. The facts stated are such as can for the most part be depended on; the spirit of the work is gentle and kind. It cannot be reasonably doubted that the author felt a deep interest in his subject, nor that the tendency of the work in the main is evangelical. With some of his opinions in respect to the *authorship* of a part of the New Testament books, I cannot agree; nor am I persuaded that his acquaintance with sacred literature and criticism will well compare with his knowledge of ecclesiastical history and usages. Still, the book is replete with important information, and may be read with great profit by such as wish to push their inquiries as far as may be into the ecclesiastical history of early times. The price of it puts it within the reach of many who can profit by it.

M. STUART.

Theological Seminary, Andover, Jan. 17, 1842.

The above work is for sale by TAPPAN & DENNET 114 Washington street. jan 24

SAXTON & PEIRCE, Publishers, No. 133 1-2 Washington street, have lately issued the following orders for which, are respectfully solicited.

American Antiquities and researches into the origin and history of the Red Race, by Alex. W. Bradford, 1 vol. 8vo.

The Northern Harp; consisting of original Sacred and Moral songs, adapted to the most popular melodies, for the Piano Forte and Guitar, by Mrs. Mary S. B. Dana, Author of 'Southern Harp,' &c.

The Benevolent Merchant, or the Dealings of God in Providence and Grace, 1 vol. 18mo.

Virginia, or the Lost and Found. A Tale, by the Author of 'Constance, or the Merchants Daughter,' 1 vol. 18mo.

The Discontented Robins, and other Stories, for the Young, by the late Miss Mary Anna Fox: to which is added The Canary Bird; translated from the German of Schindt, by Samuel Prescott Dole, 1 vol. 18 mo.

The Parted Family, and other Poems, an Offering to the afflicted, and a tribute of love to departed friends, by Mary S. B. Dana, author of 'The Northern Harp,' 'Southern Harp,' &c. 1 vol. 12 mo. clo. j15

VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insureance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

TRACT FOR JANUARY. NO. 174.—Domestic Worship by Rev. Caleb Stetson being Tract 174 of A U. A Just published by JAMES MUNROE & CO, 134 Washington st. jan 29

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & CO, Booksellers and Publishers, is this day dissolved, by mutual consent. All persons having accounts with said firm may settle the same at Bookstore No 134 Washington street. JAMES MUNROE, Jr.
Boston, Jan. 1, 1842. GEORGE NICHOLS.

THE Subscribers have this day formed a Copartnership as Booksellers and Publishers, under the firm of JAMES MUNROE & CO, and will continue the business at the stand heretofore occupied by the late firm of James Munroe & Co, 134 Washington st.
JAMES MUNROE, Jr.
WM. H. DENNET.
Boston, Jan. 1, 1842. j22

OFFERING OF SYMPATHY, 3d Edition. An Offering of Sympathy to the afflicted especially to parents bereaved of their children, being a collection from manuscripts never before published, with an appendix of extracts from various authors, by Francis Parkman, D. D.

Just published by JAMES MUNROE & Co., 134 Washington st. j22

HISTORICAL TALES FOR YOUTH.—By Nathaniel Hawthorne, author of 'Twice Told Tales,' 3 vols. with Engravings, but each sold repeatedly.

1st. Grand Father's Chair. A History for Youth.
2nd. Famous Old People, being the second epoch of Grandfather's Chair.
3d. Liberty Tree. With the last words of the Grand Chair.

The design of this writer has been to describe the eminent characters and remarkable events of our early annuals, in such a form and style, that the young might make acquaintance with them of their own accord. They are purely historical, detailing the stirring scenes enacted in Boston, and all the events of the Revolution, in a simple though Graphic language.

Opinions of the Press.

'This book makes the Grandfather's Chair,' the centre of many attractions, and of much useful amusement for children, and improves to good account some of the richest passages of Puritan History.'—*Puritan.*

'Whoever has read the first epoch of 'Grandfather's Chair,' will by no means neglect the second. Famous Old People. Children will be delighted, and parents instructed, by the historical sketches so faithfully, and amusingly drawn.'—*B. Recorder.*

Just published and for sale, by TAPPAN & DENNET, 114 Washington st. j22

NEW TRACT—DECEMBER.—How is it that ye have no faith? by Rev H. A. Miles, being Tract No. 173.—for December. This day published by J. MUNROE & CO., 134 Washington street. jan 22

A COMPLETE SYSTEM OF FAMILY REGISTRATION. Part First—containing charts, forms and directions for registering, on a new and simple plan, the birth, marriage, and death of the several members of the family, and for ascertaining and exhibiting at once their connections, relative situation, heirs at law, ancestors, descendants, and generation. Part Second—containing forms and suggestions for registering other particulars; proper or useful to be retained in remembrance, relative to every member of any family, from which a particular biography or history of any individual or family may be easily compiled. By Lemuel Shattuck. Just published and for sale by TICKNOR' Agent. jan 22

SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

BIBLES AND TESTAMENTS.—Velvet Bible, Oxford edition, richly bound in velvet, gilt clasps, gilt edges, etc.; Oxford Bibles, all sizes and prices, richly bound, with and without clasps; Family Bibles, in rich binding; Testaments, large type, with the Psalms; Bibles and Testaments, every style and price; Jenk's Comprehensive Commentary, 6vols. calf; Encyclopædia of Religious Knowledge, calf; Prayer Books, all sizes, styles and prices; Towtcend's Bible, arranged in historical and chronological order, with notes, etc, 2 vols, royal 8vo, cloth, sheep and calf bin ding.

Portfolios.—New patterns, richly embossed, with and without locks. For sale by TAPPAN & DENNET, 114 Washington street.

KING RICHARD.—History of the Life of Richard Coeur De Lion, King of England—by G. P. R. James: 2 vols. 12mo—The Jacquerie, a Novel, by James—Catlin's Indians—R. H. Wildes' New Work—Love and Madness of Tasso—Baird's Travels, 2vols, with engravings. Received and for sale by TAPPAN & DENNET, 114, Washington street.

AMERICAN ANNUALS.—The Gift, 12 elegant plates, beautifully bound—The Token, 12 plates—The Gem of Superfine Plate—Friendship's Offering—Rose of Sharon—The Rose—Dahlia—Violet—Lady's book of Flowers and Poetry—Youth's Keepsake—Annuallete, &c., &c.—Beautiful Editions of Standard Works, mostly Illustrated—English and American—The Waverley Gallery, 40 plates, bound in superior Turkey—Shakspeare Gallery, 86 plates, Byron Gallery, 24 plates—Eliza Cooks Poems, Illustrated—Rogers Italy and Poems—Rogers Campbell—Montgomery—Hemans—Wordsworth—Burns—Morse—Kirke White—Milton—Shakspeare—Scott—&c. &c.

OXFORD BIBLES.—A very complete and extensive variety of splendid Oxford Bibles, Testaments and Prayers.

RELIGIOUS.—The most extensive assortment of valuable religious works, suitable for Presents may be found at this establishment.

SAXTON & PEIRCE Booksellers, 133 1-2 Washington st. jan 1

BROWNSON'S NEW VIEWS—New views of Christianity, Society and the Church, by O. A. Brownson, 12mo—a few copies for sale by 15 J MUNROE & CO, 134 Washington st

BOSTON ALMANAC.—This useful annual for 1842, contains 128 pages filled with information, of great benefit to those who visit Boston, either for business or pleasure. Also the names of all the persons in business in Boston, a list of the streets, wharves, public buildings, stage routes, &c; besides a full compendium or all the important events, which have happened throughout the country during the past year. j12

CLOTHS, CASSIMERES, VESTINGS AND TAILORS TRIMMINGS.—A good assortment of the above articles may be had at the *One Price Store*, No. 2 3 Wash